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THAI RAMAYANA

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TEN BY KING RAMA I WITH
LLUSTRATIONS FROM THE MURAL
PAINTINGS IN THE TEMPLE OF THE
EMERALD BUDDHA

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RAMAYANA

Masterpiece of Thai Literature
retold from the original version written
by
King Rama I of Siam

(The story was also depicted in frescoes on the
walls of the Temple of the Emerald Buddha in
the Grand Palace of Bangkok)

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Ramayana

According to Thai Version

written by King Rama I of Thailand

Introduction

The story has its origin from the Sanscrit version of Valmiki in India written at least 2000 years ago. Many Thai poets have borrowed this theme to rewrite it in the Thai style. Several of these rewritten Thai versions still exist, but the most famous and the most complete in story is the one written by King Rama I, the founder of Bangkok and also the founder of the present ruling dynasty, 170 years ago, or in 1807. It was written in poetical style and forms the theme of the famous frescoes in the temple of the Emerald Buddha in the Grand Palace of Bangkok. Rama I had a most troubled life, full of wars and conquests during his reign, in trying to make his country quite independent and free from Burmese invasions, and then to rebuild it after so much has been destroyed by the wars after the fall of Ayudhaya, yet he found time in the middle of all these wars to make this masterpiece of Thai literature, now so much read and learnt in schools down to the present day.

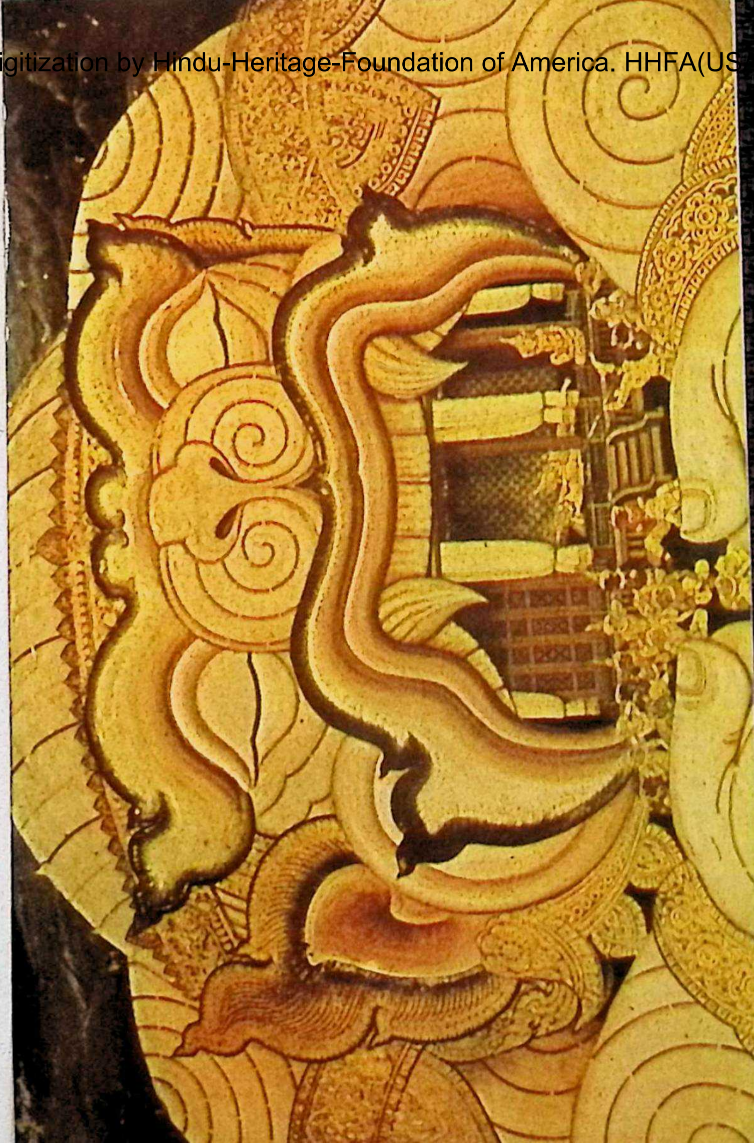
The Thai version of Ramayana is called Ramakian (Ramakirti in Sanscrit, which means in honour of Rama, the hero of the story). The Thai version was adapted to Thai sentiments and colouring, and portrays the customs, beliefs, politeness and gallantry of Thai ways of life. It is told according to what the Thai now believe in, i.e. the world where giants, evil spirits with miraculous and supernatural powers used to live in order to harass the men. The palaces and places the author described, the dresses the people wear in the story, the flowers, the birds and the beauty of the forests depicted are those of the Thai people and the places surrounding them. All the utensils they use, the art of architecture, the forms of entertainment, the ancient art of war, the ways of expression and sentiments expressed, are no longer Indian, but pictures of Thai life. True the story is Indian, but the clothes they now wear are Thai of former days. The story is so made and adapted to Thai character that no Thai think of it as a thing of foreign origin. It so depicts Thai ways of life and sentiments that it has become a true masterpiece of Thai literature. Even the names as appeared in the Sanscrit original were changed and now pronounced in the Thai manner. The details of description and the events were changed so as to fit the Thai reasoning and surroundings. In fact Rama of the story could have been any Thai king, and the inhabitants none others except the Thai themselves. The forests, the court intrigues among various wives, the love scenes, etc. can be no other except those happening in Thailand. The Indian touch has lost its characteristics altogether. The story has so taken the imagination of the Thai people, or rather the Thai beliefs have been so well incorporated into the story that the Thai people believe that such things have really happened in the past. Thai mythology still tells of the stories of these gods, goddesses, giants and other supernatural beings with all their gigantic powers and exploits as the Ulysses of Greek mythology.

The Story Itself

The story is a moral one and depicts the victory of man over the power of evil. The power of evil is represented by a race of giants (or demons) with its own ruler.

It starts with the supreme god, Shiva, the Almighty, the Creator of the universe. He created the two chief races on earth, the good one and the evil one. Men are good and giants are bad. Men are polite, tender and soft. The giants represent all that is ugly, fierce, cruel, brute force, evil designs and deceits. As attendants of men are the monkeys, who have taken the side of men in their fights against the giants. Both men with their helpers, the monkeys, and the giants practise the art of war which they have learnt from hermits, living in solitude in the forests. The hermits belong to the learned and educated class. By long practices of holy meditation and sacrifices, they gained sympathy and favours from the Supreme God who granted them all kinds of miraculous powers. By such enduring self-abstinence and practices they also attained the height of wisdom which they taught to their pupils, usually princes. The knowledge they possessed are usually magic incantations and enchantment through which they can invoke rains, storms, lightning, floods, etc. to happen. They can call up any object, sometimes dreadful weapons, or can transform themselves into anything. They can make themselves invulnerable or invisible. They possess all kinds of supernatural power through their magic arts. They can also turn ordinary weapons into deadly ones whereby no enemy can withstand and no cure is possible under their effects unless you could find somebody of greater magic powers to undo or counteract the fatal effects.

In reading through the story one must allow free reins to powerful flights of imagination, because both men·



numan protecting Rama and his followers
his mouth.

and giants fight with magic, and they invoke fire, winds, fierce animals, serpents and all kinds of destructive means to kill each other. On the other hand the enemy tried to invoke still stronger and more powerful winds, fire, and so on to counteract what the other side called to one's help.

As is still the belief, there are heavens, earth, underground world, and world underneath water. There are gods in the heavens. There are many heavens, one no top of each other, the higher the heaven, the more it has all kinds of bliss and happiness. There is a ruler among the gods, called Indra, and then the supreme ruler of all gods, giants and men, called Shiva, the all-creator, from whom the more powerful ones among the gods, giants and men receive gifts of various grades of blessing or powerful weapons. It was he who gave orders and ruled the various worlds. As his righthand man and warrior is Narayana, who sleeps on the coil of a royal serpent floating on the waves of the ocean. When there was trouble on earth, Narayana was called upon by Shiva to come down, reincarnated in his various mortal or human frames on earth to subdue and put an end to the trouble-maker, and eventually to establish peace. For according to Thai belief life can be reborn after death and may take different forms.

This has led on to the belief that if the soul, which is the animating part of man, could be separated from the body, then the body cannot be put to death. The chief of the giants, Ravana, had attained such power that he could take out his soul from his body and keep it away in a secret place, unknown to everybody so that his body cannot die, since by trying to kill his body, the soul, which is the living part, is not there to be destroyed. Both must be destroyed at the same time, both the soul which is life in him and his body. Some of the more powerful ones can fly through the air, can separate the earth and go underneath, can break the water and get under water, can lift mountains and uproot big trees.

Under the earth live underworld giants and royal serpents called the nagas. The nagas also live at the bottom of the ocean in a world of their own. They all have intercourse with each other as far as self-interests, or love or hatred are concerned. They all talked. They all could attain the same magic knowledge, and they could all intermarry which they frequently do. They are just all human under different names.

There were gods for every element. In fact the different elements were just the effects of god's will. Thus there was the God of the Sun, the Moon Goddess, the God of the Wind, the God of Rain, the Giant which caused thunders, the Goddess of Lightning, and so on. All gods are living beings capable of love, hatred and giving birth to life.

Some of these gods and goddesses have powerful offsprings on earth. Being born of these gods these god-begotten children were endowed with powers possessed by their parents and who came to help them in their hours of distress. Thus the monkey Hanuman is the son of the Wind God, Palee the son of the Sun God, and so on.

Ramayana or Ramakian is the story of one of the reincarnations of the God Narayana (Narai in Thai) on earth. He was sent down from Heaven by Shiva in order to fight the power of evil as embodied in the race of giants under the leadership of the wicked Ravana (in Thai: Totsakan, the ten-headed giant).

The Founding of Ayudhaya and Lanka, two rival cities.

The story starts with the foundation of two big cities on earth, one for men and one for the giants. The one for men was built by the command of Shiva, so that the son born of Narayana could become its first ruler.

The site was found at a propitious place where four hermits had pointed out and the city was named Ayudhaya. The first ruler was Anomatan, son of Narayana. The god Visanukam who built the city also peopled it with men and the city became very lifely and prosperous. The God Indra went to a small island in the far-off ocean and found a beautiful goddess whom he gave to Anomatan as wife. Out of this happy wedlock was born Achabarn, who became king of Ayudhaya after Anomatan.

The God Brahma built another city in the middle of an island near the towering hill of Nilkala and named the city "Lanka." He then asked his relative Chaturapak with all his hood of giants to go and live there. Chaturapak was married to a beautiful woman called Malika, who gave birth to a giant with four arms called Lastian.

At that time there was a wicked giant living at the end of the universe, called Asuraprom. This giant had waited for a suitable time when the God Shiva was generous when he asked for a powerful weapon, and the God gave him a club against which nobody could fight. However a very just Brahma, Malivagga by name, was afraid that Asuraprom with such a powerful weapon in his hands and with such a wicked character as he was might stir up trouble and distress among men. He therefore told Shiva so, and said that if he gave such a powerful weapon to the giant, the men under Achabarn, the descendant of Narayana on earth, might be harassed and destroyed. Shiva suddenly realized this and gave Achabarn a divine sword to protect himself against Asuraprom's club.

In fact Asuraprom began to disturb men and women, so sure he was of his newly–endowed power. The men complained to Achabarn who came out to fight him and then killed him.

Malivagga, although he belonged to the race of Brahmas, was considered to be very just, unlike the giants which belonged to his race. He only lived the life of meditation in a solitary place. After his good advice to Shiva, he asked of the latter permission for him to retire from the world so that he could live alone at the summit of a hill in heaven. He was known hence–forth as Malivaraj the Just, and his words are sacred so that whatever he said must come to pass. He was the seniorest and the most respected of all the gods, demi–gods and giants.

There was a powerful and most wicked giant called Triburam, ruling in the city of Sorot. He wanted the power of invincibility given to him by Shiva. He therefore went to make patient sacrifices for long years near to a river until Shiva noticed him and granted him the power he asked for on the condition that he would do nobody any harm. But Triburam never kept his promise. He wanted to make love and enjoy a sexual life with all the beautiful goddesses of the various heavens, noted for their exceeding beauty and charm. He went to seek them out one by one, seized them, captured them by force, take them away into a lonely place and raped them.

When Shiva heard of this he was very angry, sent for Narayana and asked him to go down and kill Triburam. He put all the strength of Narayana into his arrow, and all the force of the Meru mountains into the bow. With these two powerful weapons he now shot at Triburam. The arrow would not go off. Narayana in the arrow had gone to sleep. Because of Shiva's boon that nobody would attack Triburam, the spell made Narayana, the arrow, sleepy and would not go off the string. Shiva therefore took out his magic tube which spurt out acid flames burning up the army of Triburam and then also the latter, who was at last reduced to dust.

We now turn back to Lastian, the giant ruler of Lanka. He had five queens, and each queen bore a son: Kuperan, Tepnasun, Akrathada, Maran and Ravana.

Ravana who was next to inherit the throne of Lanka was the reincarnation of Nonduk.

The Story of Nonduk

Before Nonduk was born as Ravana, Lastian's son, he was a giant serving the Supreme God Shiva in heaven. His duty was to sit at the foot of Krailat Hill, at the top of which was the abode of Shiva. There the gods and goddesses climbed up the steps to the top to see Shiva periodically, and Nonduk must wash the feet of these gods and goddesses before they climbed up. But the gods and goddesses could not refrain from teasing and annoying the poor Nonduk. Every time they passed by him they would knock his head, pull off a few hairs until his head became completely bald. Nonduk was therefore very angry. One day he went up to Shiva and asked for a gift. Shiva granted that his forefinger will now become as hard as diamond with a power of death when pointed at anyone.

Now the gods and godesses came to see Shiva as usual, and as they teased him in the usual way, Nonduk rose up in great anger and pointed the fatal finger at them causing them to drop down dead everywhere he pointed his finger. The gods who survived fled and told Shiva.

Shiva then invited Narayana to go down and kill Nonduk. Narayana came down in the shape of a beautiful dancing goddess. Nonduk fell in love with the magic woman and danced with her. Narayana was careful enough to keep Nonduk's forefinger pointing away from him, but made such movements for Nonduk to follow in such a way that at last Nonduk pointed straight into his own breast. He dropped down dead but before dying he saw the dancing goddess transformed back into the shape of Narayana, and Nonduk defied him for not having guts enough to fight him in a straight fight. Narayana said he was not afraid of him in the least, and that if he be born again he would wish that he be born with ten heads and twenty arms all swinging deadly weapons, and he as a simple human being with just his two arms and nothing else would still fight him.

Thus Nonduk was reborn as Ravana, son of Lastian, the king of Lanka. His look was fierce. He had twenty arms and ten heads. He was most wicked and malicious in every way. His mother, Queen Rachada, had other children: Kumpakarn, Bhibek, Tutkhorn and Samanakkha. The last was a girl, the rest were boys. The other brothers were not wicked. In fact Kumpakarn and

Bhibek loved justice and were just. Bhibek was endowed with magic foresight and could foretell the future and all happenings as though seen with his own eyes, Miss Samanakkha was a luscious woman and was always on the look out for love with handsome men.

When Ravana (known also as Totsakan) grew up, he went to study the magic arts of war with a powerful hermit in the forest, called Kobut. One day Ravana went for a walk and strayed into a fruit garden belonging to the mighty god Orajun. Not knowing to whom it belonged he plucked off the fruits he found, broke the trees and ravaged the place. When the god Orajun came back home, he was very angry to find defiant and insolent Ravana, admitting of no crime. A fight ensued, Ravana was caught, tied and dragged about in the air exposing him to shame. Kobut heard of it, came forward and asked for forgiveness on hehalf of his pupil and Ravana was let go.

Birth of Palee, Sugriva and Hanuman.

At the time there was a town near to Ayudhaya called Saket. Its king was Kodom. As he had no children he was tired of the worldly life and retired to live as a hermit in the forest, until his beard grew quite long and two sparrows came to make their nest in his beard. One day the husband sparrow went to look for food. He lingered long over the petals of a lotus, when they closed up and shut him inside so that he could not come back to his wife that night. The wife-sparrow thought that her husband had become unfaithful by staying away the night with another female sparrow and chased him away when he returned. The husband sparrow swore by all the sins of the hermit that should he be unfaithful these sins should fall on him. The hermit was quite surprised to hear that he was full of sins and asked for explanations. It was explained to him that he had sinned against all the men by leaving them behind uncared for with no descendants after him to ensure of their safety. The hermit saw the truth, tired from the priestly life and took a wife, whom he reated from the fire by magic. She was called Nang Ajna. They lived together in a cave and she soon bore him a daughter, named Nang Savaha. While Kodom went out to seek food for the family, the God Indra came down and made love to Nang Ajna bearing him a son, as green in face as Indra. Then the Sun God came down in his turn and also made love to her. Again she bore another son, as red in face as the sun. Kodom thought that both of them were his own sons and loved them affectionately. One day he took his children to bathe in the river, allowing one son to ride on his neck the other son sitting astride against his waist, while the daughter had to walk behind him. She therefore grumbled that he was treating other people's children better than his own child. This he overheard and asked for an explanation. She then told him how mother made love to others while he was away. In order to make quite sure in what his daughter told him, he made a solemn vow to all the gods that he would throw all the children into the river. If any of them was his own child he should be able to swim back to him. If not they should swim away to the other side of the river and turn into monkeys. The sons never came back but were turned into monkeys by the curse of their father, one into a green monkey known as Palee, the other one into a red monkey called Sugriva (Thai: Sukreep). Only Savaha, the daughter, swam back to her father. Kodom was very angry, cursed the mother and turned her into a piece of stone, never again to have life, but instead to serve as a stone for Rama when he was bridging the sea between the continent and the Isle of Lanka for his army to go across and fight Ravana.

Before turning into stone, Nang Ajna was very angry with her daughter who betrayed her. She cursed that the daughter be turned motionless forever standing on one leg propping against the branch of a tree in that position until she should give birth to a monkey fighting for Rama, then she would again be free from the curse.

The real fathers of Palee and Sugriva came down and built a town for them to live in the town which was named Khidkhin. Palee became its first king while his brother Sugriva was the second king or viceroy. As for Nang Savaha, the Wind God came down and courted her, after which she bore him a son, called Hanuman. Hanuman was therefore the son of the Wind. He therefore can never die, because whenever the wind blows on him he is always brought back to life. He was endowed with great magical powers from his father who also gave him half of his strength. Hanuman had eight arms and four faces. When he yawned the stars came out of his mouth lighting up the sky. He had a trident with short handle as his weapon. When he does not need it, he hid it away in the form of a diamond hair against his ribs. The Wind his father took him to see Shiva one day and presented his son to the Superme God. Shiva took a liking for

Hanuman, taught him many of the magic art and gave his blessings so that he would be invincible and invulnerable, could transform himself into any shape and could also become invisible. As Hanuman was the nephew of Palee and Sugriva, he sent Hanuman to live with the uncles in Khidkhin City.

Fight between Goddess of Light and Father of Thunder.

One winter all the gods and goddesses held a celebration and came out to dance. The beautiful goddess Mekkhala had a big beautiful diamond which she held in her hand while she danced about. A wicked giant, called Ramasun, who lived behind the clouds, wanted to have the diamond. He therefore gave chase to Nang Mekkhala who always knew how to escape quickly away from him. Ramasun was very angry, took out an axe and threw it at her repeatedly without being able to hit her. Each throw of the axe caused a big noise like a peal of thunder. This was the cause of thunder in the sky. The powerful god Orajun, who used to catch Ravana, intercepted. A fight between them arose whereby Orajun was caught and hurled violently against the Meru mountains. He was killed thereby but the heavy blow caused the Meru mountains to lean on one side. Shiva was upset. He asked all the gods and naga serpents to come together and pull the mountains up straight again. The serpents used their coils to tie up the mountain tops at one end and then the gods pulled by their tails. Seeing that the mountain could not be pulled up straight Sugriva had a bright idea of asking the gods to pull again. While the serpents were pulled tight, he tickled the waists of all the nagas at once. This gave them all a sudden start and the mountain was at once pulled up.

One day when Palee came to see the God Shiva, the latter gave him a small case containing a most beautiful woman, Nang Dara, to be given to Sugriva in return for his good services for pulling up the mountain. Narayana who happened to be present told Shiva that it was not right to trust a beautiful woman through a third hand. The feeling of Palee was hurt and he swore that if ever he was unfaithful to his brother Sugriva, might he die at the hands of Narayana when he will be reincarnated on earth soon as Rama. Shiva had to trust him.

When Palee arrived back with the case in his own palace, he was curious to know how beautiful the woman is. He opened the case and found Nang Dara to be so irresistible that he could not resist making love to her and won her for his own wife. Palee had thus broken his vow to the God Shiva.

Birth of Nang Monto.

In the neighbourhood of Ayudhaya there lived four virtuous hermits. Through their kind actions to everybody five hundred cows in the forest came to give their milk every day into the bowl in front of their huts. The hermits lived on this milk and gave some to feed a female frog which sat there.

Now in the world underneath there was a kingdom of naga serpents ruled by Phya Kalanag. He had a beautiful daughter called Anong who was always hungry for love. Anong wandered about and could not find anybody to make love with but found only a poor and simple earth snake. She at once coiled herself around him and tried to gratify her love. The four hermits passed by and were shocked to find a royal serpent making love with a low-classed snake. They tapped on her head with a walking stick to make her mindful of her royal dignity and rank. The female naga serpent was deeply ashamed when she opened her eyes and wanted to take revenge on the four hermits. One day she came out and spat venom into the bowl of milk ao that the hermits would be poisoned by drinking it. The female frog saw it and tried to stop the hermits from drinking the milk by getting into the milk herself and died in the middle of the bowl. When the hermits came back they revived her from death by their magic power. They now learnt from her what had happened. In recompense for her gratefulness the hermits now made a big fire which turned the frog by their power into a most beautiful young maid, whom they named Nang Monto, and gave her as present to Shiva. Monto lived ever since with Uma, Shiva's queen.

Ravana pulled up Krailat Mountains.

There was a giant called Virunhok living in a glass palace in an underworld kingdom. He came to pay respect to Shiva seven times a year at the abode of Shiva at the top of Krailat Mountains. One day Virunhok came while Shiva was asleep. When he climbed up the stairs, he would stop at every step in order to make obeisance by bowing his head very low. This kind of repeated movement was found to be funny by a lizard living there and it laughed at him. Virunhok was very angry, took out his fiery disc and hurled at the lizard. The blow made a big noise, struck the side of the Krailat mountains with great violence and made it lean to one side. Shiva woke up to find his abode leaning. As nobody could pull it up again, he sent for Ravana asking him to do it, promising him satisfactory rewards. Ravana transformed himself into a huge body, as big as the mountain itself, and with his twenty arms pushing against the Krailat Mountain's side, his feet propping againts the earth, the abode of Shiva was pulled up straight. Shiva was very pleased and asked him what reward he would like to have. Ravana insolently asked for Uma the god's own wife. Shiva could not refuse since he could not break his own promise. Ravana therefore carried her away. But Uma was the Mother of all gods. Her body was circled by rays of glory which were too hot for Ravana to touch nor to come even near her. Ravana had to give back in exchange for Nang Monto, the beautiful. He was very pleased because he had never seen her before, and she was more beautiful beyond his belief. He was pleased to have her instead of Uma. In carrying her through the air, the way passed over the top of Khidkhin City, where Palee ruled as king. When Palee saw that somebody was going at the top of his head, he was very much offended. He sprang up at once into the sky, fought with Ravana and took away Nang Monto. Thus Nang Monto became the property of Palee and then his wife. Ravana defeated went back to Lanka in great distress and unhappiness, knowing not what to do. Kumpakarn and Bhibek were greatly aggrieved to find their brother very sad and live without sleeping nor eating, They then thought of Kobut, Ravana's teacher, and went to seek advice from him. Kobut then went to see his friend, a hermit like himself called Angkat, Palee's own teacher. When Angkat heard this he said if the matter was known to Shiva, the latter would be very angry. He would therefore try to get Palee to give up Nang Monto to Ravana and reconciliate the two. Nang Monto was already expecting a child. In order to give her back to Ravana, the hermit operated on her womb, took out the unborn child and placed it temporarily into the womb of a female goat. He then sewed up Nang Monto's belly. The wound was quickly sealed by the hermit's great supernatural power. Nang Monto was then given back to Ravana, and had lived as Ravana's wife in Lanka ever since.

Birth of Ongkot.

When the child was old enough it came out of the goat's belly. Palee named him Ongkot, after his teacher's name.

When the child has reached the age for a ceremonial bath, he was taken to the river for the ceremony. Ravana was waiting for an opportunity in order to avenge himself. He took the shape of a big crab lying hidden at the bottom of the river to kill the child. This was found out by Palee's men, and Palee himself went down to fetch him up, beat him, tied him up and exposed him to shame. After some time he was set free. Ravana went to see his teacher, the Hermit Kobut, and asked for his further help in order to make him even stronger for future fights. The hermit made a very circumstantial ceremony for Ravana, took out the soul from his body and kept it in a glass case under lock and key in the hermitage. Henceforth nobody could kill him.

So proud of this last supernatural quality Ravana became quite insolent. His father before dying had given a royal palanguin as share of the heritage to his brother Kuperan, who was ruling at another city. Ravana went to see Kuperan and claimed that as rightful successor to his father's throne, the palanguin which has the magic quality of transporting its owner through the air, should be given up to him. Kuperan refused and Ravana took it away by force. Next he tried to kill Kuperan, his own brother, who fled to the throne of Shiva at the summ of Krailat Mountains asking for the god's protection. Shiv woke up and was quite furious at the wicked way Ravana was behaving. Shiva threw an elephant's tusk him. It stuck into the breast of Ravana and could not b pulled out. Ravana was struck with great pain and ra off. Later he just had the ivory cut to the surface of hi breast and hid it behind his clothes, since the tusk coul not be pulled out by any means whatsoever.

However the wickedness of Ravana did not sto at trying to kill even his own brother. His pleasure-seekin life knew no bounds. He disguised himself as Indra, kin of the gods, and went among the palaces of the beautifu goddesses and stole their love. The gods were quite powerless to punish him. Quite insatiated in his gluttonou sexual desires, Ravana now transformed himself into a fis and made love to female fishes until he got a daughte among the fishes called Suparnamajcha. He took the form of animals and had sexual intercourse with them in th forests until he got two sons with a female elephant Giritorn and Giriwan, with the heads of an elephant bu the bodies of a giant. While among his own wives in th palace he had one thousand children with them, and son with the righthul queen, Nang Monto. This son wa called Ronapak, later this name was changed to Intarachit, i.e. the conqueror of Indra, the god of heaven.

Ronapak was sent to Kobut, Ravana's former teacher, for education. Kobut loved this child so much that he educated him in the arts of war more than anybody else. Kobut performed such difficult and intricate ceremonies in order to get powerful gifts from the three most powerful gods: Shiva, Indra and Narayana. Each gave Ronapak a very formidable weapon together with a blessing that if he is killed and if his head touches the ground the world will burst into flames.

Feeling that his power added to that of his son is growing every day, Ravana quite forgot himself. He wanted to render himself also master of heaven. He sent his son Ronapak to attack Indra in heaven. Indra came out to fight Ronapak, but was defeated and had to fly back and hide in his palace. After that Ronapak was renamed and rebaptized by his father as Intarachit–meaning the conqueror of Indra.

The Story of the enchanted black bull : Torapa.

A giant, Nontakarn by name, was the keeper of the inner wall gate of Shiva's palace. He was lonely and had no wife. Therefore he went into the habit of peering for beautiful women passing by. One of Shiva's maidens, Nang Malee, was collecting flowers for Shiva, whe Nontakarn looked at her from behind a tree, and just b way of secret love declaration he threw a flower at her. She screamed when she saw Nontakarn and ran off t Shiva accusing him as though he had done something gravely wrong. Shiva was very angry, banished Nontakarn away from Heaven and turned him into a wild bull roaming in the forest of Surakarn. He was cursed by Shiva to live there among female company until his son would be born and then he will be killed by his own son. Because of this the accursed bull, known as Torapa, had to wander quite wild in the forest in banishment, attacking and destroying everything, both living and non-living, which happen to lie in its way. Only cows were spared by him and then they all became his wives. Every time any cow would bear him a son, he would kill the latter off at once, remembering well the curse on him that a son born of him will kill him in the end. However a cow, by name of Nila, which was one of his favourite wives, bore a son, called Torapee. Being afraid that the father would kill her son, she hid the son away in a cave without letting the father know of it. Torapee grew stronger and stronger every day, but he was not allowed by his mother to come out.

Tosarot, Ayudhaya's heir, married to Kaiyakesi

Near to the city of Ayudhaya was another city called Kaiyaket with a king of the same name ruling over it. He had a very beautiful daughter called Kaiyakesi. Having heard that Achabarn of Ayudhaya had a son called Tosarot, full of virtues and bravery, he wanted to cement friendship with Achabarn's country by marriage relationship. He therefore wrote a letter to Achabarn proposing his daughter in marriage to Tosarot. This was accepted and the marriage was held. After some time Achabarn felt himself too old to rule, abdicated and left the throne to his son, Tosarot.

How Kaiyakesi saved the life of the husband

During that time a wicked giant, called Patutatan, lived in the cave of Surakarn. This giant, not contented with all the harms he caused to the various inhabitants on earth, wanted to carry fear into heaven and have carnal pleasure with the beautiful goddesses. He went up to heaven where all the gods were driven away by him and the goddesses were panic-stricken. Indra sent for Tosarot to come and fight the giant. Kaiyakesi accompanied the husband on this trip. The fight was fierce and the arrow of the giant broke the axis of the chariot wheel on which Tosarot was sitting. Fearing that he might be beaten by the giant Kaiyakesi at once pushed her arm through the axis hole so that the chariot would not tumble down. Through her faithfulness the gods protected her, and her arm was not broken. By her act Tosarot could deal a final blow to the giant and killed him. He was very pleased with what she did at a great sacrifice of her life and promised her that from now on whatever she asked of him shall never be refused. Queen Kaiyakesi never thought at the time of asking him for anything.

Tosarot had two more queens, Queen Kaosuriya and Queen Samutra but he had no children with neither of the three queens. He wanted to have descendants to inherit his kingdom. The gods also were unhappy since the giants were getting more dangerous and more aggressive every day. There was nobody among men who was powerful enough to defeat them, keep them in check and preserve peace. They therefore assembled together and went to inform Shiva that the time has now arrived for the God Narayana to be born on earth so as to give his protection to men, hermits and all living beings from the aggressiveness of the giants, Shiva agreed and so Narayana with many other powerful gods went down and took birth on earth. The goddess Lakshmi, his consort, also went down with Narayana.

The God Narayana reincarnated as Rama on earth

Narayana was born to Queen Kaosuriya, and three more brothers were also born after him: Lakshaman, Barata and Satru. The last two were born to Queen Kaiyakesi.

Lakshmi, Narayana's consort was born in Lanka to Monto, Ravana's queen. When she was born it was heard that she uttered ominous cries, hailing the destruction of all the giants three times. Bhibek, the astrologer, was asked to prophesy as to what this meant, and he said that the new-born daughter could not be kept, because she would cause the ruin of Lanka and the death of all the giants. It was therefore decided that she be put in a glass bowl and floated down the stream. However the child was found by the hermit Janaka and she was consequently adopted and brought up by him. She was given the name of Sita, and she grew up to be a very beautiful maid. Janaka was formerly the king of Mithila and had no children of his own. Being tired of life he retired to live the life of renunciation and self sacrifice as a hermit in the forest. Now that he had a beautiful daughter, he went back to his kingdom and ruled as before.

When Rama and his three brothers grew up, his father sent them for education with two very famous hermits of the time called Vasit and Sawamit. The two hermits took great care of them and gave them all kinds of knowledge without holding anything back, since the children were good and the hermits were very fond of them. In the end the hermits made a ceremonial fire asking for heavenly weapons for their pupils. This was granted by Shiva, and each of the pupils was given three kinds of extensively destructive power.

King Kaiyaket, Queen Kaiyakesi's father, was getting very old. He wanted someone from the family to be near him. He therefore asked for his two grandchildren, Barata and Satru, to go and live with him and assist him in the affairs of the state. Rama and Lakshaman alone stayed with their father. Anyhow all four brothers loved each other most tenderly.

When Ravana saw that the hermits were educating princes of the human race and giving them all kinds of supernatural powers, he felt that hermits were creating danger and menace to his kingdom and to the giants in general. They must therefore be extirpated. He ordered the giantess Kakanasun with her hood of crow-giants (a being half-crow, half-giant) to go and harass the ceremonial rites of the hermits. Kakanasun was a giantess with the face of a giant but the body of a crow. She led her army of crow-giants to where the hermits lived, destroyed their houses, attacked them and killed many of them. Her attacks were to be repeated every seven days so that no hermits could perform any rites in order to obtain divine powers.

The hermits fled and went to see the seniorest among them: Vasit and Sawamit, the teachers of Tosarot and his four sons. The two hermits then went to see Rama and Lakshaman and asked them to go to the help of the other hermits. The two hermits did not wish to take upon themselves the killing which is against the principle of their holy life.

Rama and Lakshaman came out with their bows and arrows. After a fierce fight Kakanasun herself was killed. The news of her death was brought to her sons by the crow-giants which had fled away alive from the battlefield. Kakanasun's two sons, Sawahu and Mareet, were furious and at once prepared for a revenge. Sawahu was eventually killed by Rama while Mareet fled.

Marriage of Rama and Sita

When Sita grew of age, King Janaka wanted to find a suitable husband for her. He had a bow which Shiva had given him. The bow had special qualities which not everybody could lift, and it was very heavy. King Janaka made a proclamation that whoever could lift this powerful bow shall have the hands of beautiful Sita in marriage. Princes from far and wide assembled together at his court in order to vie for the hands of Sita, but nobody could lift the bow. Rama was also there with his brother Lakshaman and could lift it up quite easily. King Janaka therefore wrote to King Tosarot offering the hands of Sita in marriage to Rama. This was quickly agreed to, and the marriage ceremony took place.

Rama looked at his bride and here the poet described at long length Sita's beauty in all its details which were found to be beyond any power of imagination. Her face was as bright as a star, her eyebrows were bent in a perfect curve as drawn by an artist. Her eyes were so beautiful as those of a bashful doe. Her nose was perfectly and beautifully fresh. Her ears were perfect. Her mouths, was like a budding flower. Her hair, her cheeks, her breasts her manner,...... were all perfect and finely shaped and there was not a single spot in the whole of her body where any criticism could be made.....

Then Sita looked up bashfully and saw that Rama was very handsome. His face was like a bright sunshine disturbed by no clouds. His posture was so blameless as god's perfect creation. His manner and his voice were very delightful. His eyes were as sharp as sun's rays.

Both were therefore made to fit each other in every way. Both liked each other from the very first meeting and both now loved each other.

Tosarot came to fetch Rama and Sita home, accompanied by their army. On the way a giant stopped them. This was Ramasun, the giant which caused thunder. He was becoming more and more dangerous to everybody ever since he had killed the mighty god Orajun. He lived in a glass palace near to the Meru Mountains. That day he came down to earth and wandered about the forests when he came across Rama's army. Being wicked of nature he cried out: Who was it that dared to thwart his way in the forest and spoil his pleasure. He at once started to attack the advanced guard, which retreated back i confusion towards Rama's own rank and file. Whe Ramasun saw Rama with his beautiful wife, he at onc cried out how dared Rama to imitate his name. He woul therefore punish him for this insolence and take awa his wife. At once he rushed at Rama and tried t overthrow the chariot with great force, but Rama bea him hard on his body causing him to ache all over. A last he was defeated and Rama was going to kill hin He then acknowledged his complete defeat and asked fo forgiveness. Rama was full of compassion and let him g free.

Kaiyakesi wanted her son, Barata, to become King

King Tosarot was growing old and wanted Ram to succeed him. When the news was known to Kaiyakesi mother of Barata and Satru, she became very jealous Her jealousy was fanned aflame by one of her handmaids the hunch-backed woman, Kuchi, who bore Rama a grudge She therefore incited Kaiyakesi to remind King Tosaro of the promise made to her that whatever she asked fo will be granted. She now asked that Barata succeed hin to the throne for fourteen years first and that Ram should come to the throne afterwards. King Tosarot wa furious, but remembering the promise, he did not know what to do. Rama was the eldest brother and the throne was Rama's by right of succession. He was quite depressed and would not eat nor drink until he died of grief. Rama was asked to ascend the throne but he refused. He said he must pay the debt and promise of his father. Barata would not accept the throne and was very angry with his mother for having dared to ask for such a boon from his father. Kaiyakesi was isolated. Anyhow Rama would not accept the throne and asked Barata to keep it for him fourteen years when he would go into a forest to live the life of a hermit. Barata was not willing to accept and vowed that if after exactly fourteen years his brother did not come back he would commit suicide rather than living on.

Banishment of Rama.

With Rama went Sita and Lakshaman, both of whom refused to stay under any circumstances.

At first they went to live at Satakut Mountains, but as this was too near to the city of Ayudhaya, they were soon disturbed by many visitors. They therefore went deeper into the forests coming across the garden of

a wicked giant called Pirap. Pirap was not there. He can
to his garden only once a week. In the garden we
found delicious golden rose-apples. Rama, his wife ar
his brother broke branches off and got at the apple
They then rested under the tree. Pirap happened to con
back. When he found that his apples were stolen he b
came furious, but when he noticed Sita sleeping there h
fell in love with her and quietly stole her away. Ram
and Lakshaman woke up and tried to get Sita free fro
the giant's grip. A fierce battle ensued and the giant w
killed. They then moved on to Godavari River, whe
they found a deserted hut built by the God Indra to we
come them. They stopped and stayed there.

A gaint, called Kumpakart, was the son of Chiub
and Samanakkha, the latter, Ravana's sister. Kumpaka
went into the forest in order to perform a sacrificial ri
asking for a divine weapon from heaven. After long en
durance Brahma threw down to him the famous Swor
of the Three Worlds from behind the clouds. Kumpaka
thought that this method of presentation was an insu
and would not pick it up. Lakshaman passed by, saw th
sword lying on the ground and picked it up. The brigh
ness of the sword dazzled Kumpakart's eyes and he opene

his eyes. Thereupon he rose and fought with Lakshaman, who used this very same sword to kill him. He then kept the sword for himself.

One day Ravana wanted to go for hunting in the forest with Monto, his wife, and asked Chiuha, his brother-in-law, to guard the city during his absence. After seven days Ravana still did not come back. Chiuha was very tired through long vigilance. He therefore transformed his body into a gigantic one sticking out his tongue to conceal the town from sight, and went to sleep. He may have slept far too long because Ravana came back in the meantime and could not find his town which was hidden behind his gigantic tongue. Ravana also cried aloud for a response but nobody answered his call. He therefore hurled a cutting disc into the air and cut off Chiuha's tongue. Chiuha died from the blow. His wife, Samanakkha, was very sad and could not be consoled. She went about from place to place in order to find a new husband until she came to Godavari River, where Rama lived. She saw him, was quite enamoured with him and waited to meet him at the bank of the river transforming herself into a very beautiful woman.

Samanakkha wanted to have Rama as her husband

When Rama came up from his bath in the river, she at once started to make love to him. This shocked Rama and told her to go away. Samanakkha followed him to the hermitage. When she found Sita sitting inside, she became very jealous and attacked her. Rama and Lakshaman came to Sita's rescue and wounded Samanakkha, cutting off her legs and hands, slicing off the nose and the ears. Samanakkha ran off in great pain to her brother, Phya Khorn, who was ruling at Romekal City. The latter was very angry when he heard her version of the story that she was being shamelessly courted by Rama, and when she did not yield to his desires, he hurt her in that frightful manner. Phya Khorn raised an army to come and kill Rama, but in a fight which followed Phya Khorn and a lot of his men were killed. The rest escaped to tell the news to Phya Tut, another brother, who took up the revenge of his brother, but was again killed by Rama. The giant followers who escaped, went to Vajvaree City and told Phya Trisian, another giant and a great friend of Phya Tut. Trisian went and fought Rama. Trisian was very powerful. He made himself and his army invisible and rained weapons from the clouds. Even then

Rama shot an arrow through the sky, when Trisian was about to hurl a spear at Rama from above the clouds. Trisian was killed by the shot. Most of his army was destroyed and routed by the powerful weapons of Rama.

Sammanakkha then went to Lanka and brought the news of the death of the three giant rulers to Ravana, who at once wanted to take revenge, but then Samanakkha told him something else. She saw a beautiful woman, Sita, more beautiful than any she had ever seen before, more beautiful than even Queen Monto herself. This incited the love lust of Ravana, and she knew that it is better than the cause of revenge. Samanakkha then continued to tell more. She thought at once of her brother and wanted to steal Sita for him, when the two men wounded her almost to death. There followed the description of Sita's beauty in the minutest details. Ravana asked whether she could be compared to Uma, the Queen of the Universe, or Suraswadee – Queen of Love, or Lakshami – Narayana's consort ? Samanakkha said Sita still exceeded all three of them put together. Nobody seeing her could avoid being thunderstruck with her charms. Ravana was now determined to steal Sita for himself. Even the remonstrances of his wife, Monto, could not desist him from this wicked intention.

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He instructed Mareet, son of Kakanasun, who wa killed by Rama, to transform himself into a beautiful golden hind and then to appear in the neighbourhood of Sita, so that Sita would see him and will want to have him. As soon as she has sent Rama to get the golden hind, he should then run off drawing Rama away from that place. At a reasonable distance he should cry out as though Rama was in distress and wanted help. Then Lakshaman will also come up leaving Sita alone, so that Ravana could turn up at that moment and abduct Sita by force.

Ravana stole away Sita from Rama

Rama found the golden hind too beautiful to be true and did not want to follow it, but Sita insisted, reproaching him of not loving her any more. Rama had at last to yield to her wishes but asked Lakshaman to stay behind and guard her, and under no circumstances to leave her alone. When Rama had gone away Sita heard Rama's cry in a distance as though in great distress. It was Mareet who imitated Rama's voice. She then asked Lakshaman to go to his help when Lakshaman refused to go, she reproached him of being unfaithful to his brother, so Lakshaman was forced to go. Ravana only waited for this chance to approach Sita. He then came to her in the form of a hermit engaging her in a conversation. It was a pity for her to stay in a lonely forest with a poor human deprived of all comforts, to think that Ravana is rich, powerful and kind, and more worthy of her. It would be better for her to leave Rama and go to live with Ravana. Sita found this cheap trashy advice to be unbearable and asked him to go away. Ravana now turned into his true shape, seized her by force and carried her off through the air on his way back to Lanka.

Sadayu fought Ravana

Sadayu is a huge fabulous bird which no means could kill him except by Shiva's ring. He is Rama's friend. That day he came out and saw Ravana carrying away Sita. He therefore tried to stop him and almost beat Ravana to the ground, when by his own boastful prattle he gave away his own secret which led to his death. Nobody could kill him, he said, except Shiva, or Narayana or Shiva's ring on Sita's finger. Hearing that Ravana took Shiva's ring from Sita's finger and hurled it at Sadayu. The ring cut his wings and wounded him. Sadayu was thrown badly hurt to the ground, holding the ring in his beak, waiting for Rama before death would overtake him so that he could tell Rama to follow up Ravana.

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Ravana took Sita to the pavilion in the garden b hind the palace and put his one thousand sons to guar the place.

Rama came back with Lakshaman and could no find Sita at the hermitage. They roamed about until the met Sadayu, who told them what happened, gave then Sita's ring and breathed his last. Rama set fire to hi corpse and went on until they arrived at Katliwan Fores where both brothers, tired out, lay down and went t sleep.

In that forest lived Hanuman who had left his un cle Palee in order to live the life of renunciation and hol sacrifice in a quiet place. Later he was joined by hi younger uncle, Sugriva, who had been driven away fron town by Palee owing to a misunderstanding which aros between them.

The bull Torapa was killed by his son, Torapee

We now turn back to the story of the wild bul with all his wives and young son, Torapee, born unknown to him. The bull Torapee was hidden by his mother in Surakarn cave. When he grew up quite strong and young he escaped from his hiding place, came out one day and met his father, the bull Torapa. They fought and Torapa was killed. Torapee, now proud of his force, went about ravaging the country, killing everybody which came his way, and arrived in front of Palee's palace at Khidkhin city. He called out to Palee to come out and fight with him. The fight was long and hard, and lasted the whole day with neither side winning the ground. They therefore agreed that they would fight again the next day in Surakarn cave.

Palee killed Torapee the patricide

Palee told Sugriva to watch the entrance of the cave and to take a special note that if dark red blood has flowed out then it means that the bull had been killed, but if thin red blood flowed out, then it was Palee who was killed. In the latter case Sugriva was to close up the entrance of the cave with rocks at once to prevent the bull from escaping. Palee then went into the cave and had a fierce fight with the bull until the latter was finally killed. It happened to rain that day so that when the bull's thick red blood flowed out, the rain turned it into thin red. Sugriva therefore believed that his brother had been killed and filled up the cave entrance with rocks as agreed upon. Palee was very angry thinking that his brother had become treacherous to him and wanted to seize the throne for himself. He destroyed the entrance with force and came out. Without listening for explanations from his brother, Palee tried to kill Sugriva and drove him away. Sugriva therefore fled to Katliwan Forest and here we saw him joining Hanuman, his nephew, in the same forest where they now lived together.

Rama met Hanuman who helped him to organize an army of monkeys

Hanuman had heard of Rama's coming to fight the giants. His mother had instructed him to wait for Rama and join his service. When he saw the two men sleeping under the tree he became suspicious as to who they were. He transformed himself into a small monkey and threw leaves at them. When Lakshaman woke up and wanted to shoot at him, he came down and took away the bow. Lakshaman woke up his brother. Rama was surprised and said that this is such a strange monkey, because it has bright diamond hairs. Lakshaman could not see this. Hanuman overheard the conversation and remembered his mother's words: he who could see your invisible diamond hairs was none other except Rama and he is the incarnation of Ramayana. He is now quite sure as to who Rama is. He came down and paid obeisance to him. When Rama told of his intentions to go to Lanka and fight Ravana, Hanuman said that the route is difficult, the hosts of giants are fierce and numerous. It is therefore better for him and more up to his dignity and prestige not to go alone, but first to get an army ready and go with him in proper battle arrays. He said that Sugriva could help him to get an army from Khidkhin where he was a second king. Hanuman went back and brought Sugriva, who volunteered to go and fight by the side of Rama with all his army, if Rama would help him to get back his kingdom from his brother, Palee. Sugriva challenged Palee to a fight. The latter came out and was shot dead by Rama, watching the fight from a tree. So Palee died according to the oath he had taken before Shiva, because he did not give over Nang Dara to Sugriva and kept her for himself. Rama appointed Sugriva king of Khidkhin, and while waiting for Sugriva to organize an army, he went out with Lakshaman to retreat at Kantamart Hills.

Sugriva went to see Hanuman and asked him to come with him to see Rama at Kantamart Hills. On the way they met Ritthikan, the giant who guarded the air passage to Lanka with his hood of army. Hanuman fought with Ritthikan and killed him together with all the giant-soldiers. Not one escaped. They then went to see Rama. saying that Palee had a friend who ruled another kingdom, called Chompoo. He might be persuaded over to join Rama. Sugriva and Hanuman went over but he refused to come, not believing that Rama was the incarnation of Narayana. So at night Hanuman hypnotized Chompoo and brought him quite asleep to Rama. When Chompoo woke up he saw Rama and recognized him as Narayana transformed. He therefore agreed to join Rama's army. The disappearance of Chompoo caused consternation back in the city. His wife, Keo-Udorn, guessed that he was stolen away by the two guests the night before and asked her nephew, Nilpat, to follow them up. Nilpat arrived at Kantamart Hills and was persuaded by his uncle Chompoo to pay respect to Rama and join him also. Thus the army of Rama gained in strength.

When all was ready Rama told Hanuman, Chompooparn and Ongkot to go in advance and inform Sita that he was approaching with his army to her rescue and to fight Ravana. As a token of faith and witness, he gave her ring and her breast-cloth for Hanuman to take with and show her. And in case she doubted as to the truthfulness of his errand, he could tell her the story of how first he met her at her palace window before he went to lift the sacred bow. This was a secret not known to anybody except themselves.

Hanuman and his two friends went away with a selected group of soldiers. They arrived at Bok-Khoranee Pond where a giant, called Paklan, lived. The giant lived by eating animals and men. He was very pleased to see an easy prey for his delicious meal. At night he attacked Ongkot while asleep. The latter got up and overpowered him. Paklan was formerly serving Shiva in heaven. By making love to one of Shiva's handmaidens, called Kesornmala, Shiva was angry and banished him down as a giant to guard this pond. He will not be free from this curse until he met Rama's officers going to Lanka. Knowing that Ongkot was Rama's officer, he asked Ongkot to perform a ceremony of sending him back to heaven and free him from the curse.

After the ceremony Rama's envoys went on and arrived at a deserted town, in the palace of which lived a forlorn beautiful maiden, Busmalee. She was also banished by Shiva because she acted as a matchmaker for one of Shiva's maidens with a foreign visitor. Shiva banished her down to a lonely place, to be freed only when Rama's officer should have come this way and made love to her first. Hanuman approached her, made love to her, and performed the ceremony of sending her back to heaven, now that the curse has come to an end. Hanuman then went on with his army until he came to a big river, Mahanadi, where he transformed himself into a huge body, stretching his tail across the river for the army to cross over safely. On the way a hermit, called Chadil, pointed the way to Hematiwan Mountain at the edge of the ocean, just opposite to the island, where Lanka City was situated. In the cave at Hematiwan there lived a fabulously huge bird called Sampatee. He is the elder brother of Sadayu who was killed by Ravana while abducting Sita. When his brother Sadayu was small, he saw the sun rising, and thinking that it was a golden apple he tried to reach for it. The Sun God was very angry and tried to burn him up. Sampatee came in between to protect his brother and thus all his feathers were burnt off. Since then his body was naked. The Sun said his feathers will grow up again when he saw the soldiers of Rama and the curse will be over. Hanuman and his army hailed out three times and the feathers grew on his body again. Sampatee took Hanuman on his back and flew him up into the sky over the sea, pointing out a small island in the ocean with a high hill in the middle called Nikala Hills. That is where the City of Lanka is.

Hanuman went to Lanka to give Sita message from Rama

Hanuman then asked the others to stay behind. He alone will cross over and give Sita news of Rama's arrival.

He flew up and mistook another hill for Nikala, so he came down and met a hermit called Nart, who showed him the Nikala Hills. That night Hanuman asked for shelter with the hermit and wanted to test the hermit's power. The hermit pointed him to a pavilion where Hanuman was to sleep. Hanuman transformed himself so big that his body could not go in and asked the hermit for a bigger place. The hermit made the pavilion bigger and

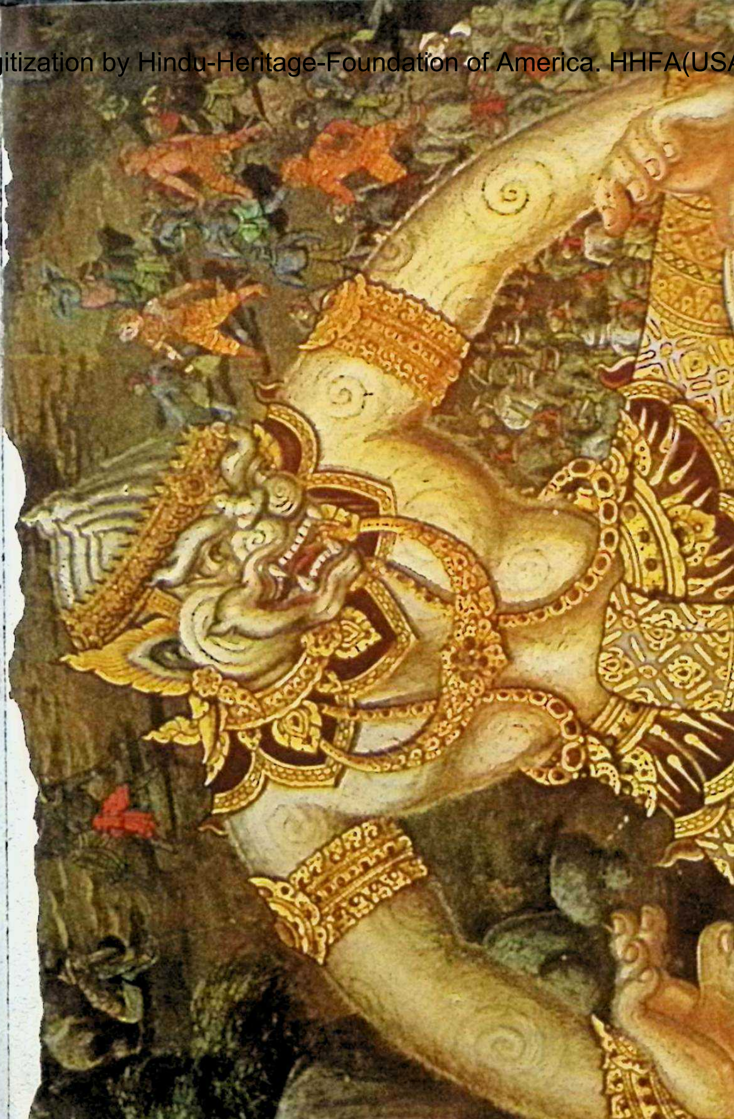
Hanuman made his body bigger still. The hermit was very angry and caused a very cold rain to pour down. Hanuman felt very cold and went to sleep at last. The hermit was still very angry to see Hanuman challenging his power. He took a walking stick, turned it into a leech waiting to bite Hanuman at the pond during the morning wash. When Hanuman went to wash, the leech bit his face and would not go off. Hanuman had to ask the hermit to take it off for him. The hermit laughed and took back his walking stick from Hanuman's chin. Thus Hanuman was humbled by the hermit and took leave to proceed on his way.

When he flew over the town, the Guardian Spirit of the town, a fierceful giant with four faces and eight arms stopped him. Hanuman fought with him, cut his head and threw the body into the sea. At night he transformed himself into a citizen of the town and walked about to hear news of Sita, but he could not find out where she lived. He then hypnotized the whole town to sleep and went into the palace, searching from room to room. He saw Ravana sleeping with Monto, but he could find Sita nowhere. At last quite tired out with search, he had to come back again to see the hermit Nart, and asked whether he knew where Sita was hidden. Hermit Nart said that he had heard that Ravana stole her from Rama and put her in a pavilion in the garden behind the palace.

Hanuman came back again the next evening. This time he saw Sita in the pavilion, pale with sadness. Ravana approached her and tried to make love to her. Again and again she would only curse him and told him to go away. Ravana went away in great anger accursing all the maids around for not helping him. After Ravana had left, Sita came out at nightfall when everybody was asleep and tried to hang herself. Hanuman, quite frightened, jumped to rescue her, and untie her down the tree. He then told her the news from Rama. Sita asked Hanuman to tell Rama to hurry to come up with the army as she was impatiently waiting and being harassed by Ravana incessantly.

Hanuman burnt Lanka

Before leaving Lanka Hanuman wanted to leave a trace of his power behind, he therefore broke trees and ravaged the garden of Ravana. The one thousand sons of Ravana were very angry and, accompanied by their soldiers, came to attack Hanuman from all sides. Hanuman fought single-handed until all of them were dead. The news reached Ravana and he ordered Intarachit to come out and catch Hanuman. The two fought for a long time and so many more giant-soldiers were again killed. Intarachit then used his magic bow sending out arrows of Naga serpents to catch and tie up Hanuman. The latter could easily get loose from the coils of the serpents but he allowed himself to be caught and brought forward to face Ravana, who at once ordered his execution. All kinds of methods were used in order to kill Hanuman, but he always escaped unkilled and sat laughing. Then Ravana brought out a musth and fierce elephant to stamp him to death, but Hanuman escaped from the fetters and feet of the elephant, climbed up on its back, killed the mahout, and broke the elephant's neck. Ravana did not know how to kill him, then Hanuman told him that he was invulnerable to all methods of killing except by fire. Ravan was very pleased. He ordered cotton soaked with oil to b wound round the body of Hanuman and set fire to with the divine flames of his heavenly spear of Surakar This is no ordinary fire and could not be extinguishe Hanuman with fire burning all over his body ran abo the palace setting fire to every room, every place, eve building. Very soon the whole city was aflame. Men a women giants with their children ran about in panic. B ing satisfied with the result of his work of destructio



2. Hanuman, chief officer of Rama's army.

Hanuman, hypnotized the whole town and Ravana to sleep and went into the palace searching for Sita.

Hanuman now threw the fire from his body, but the tip of his tail was always kept burning and it could in no way be extinguished. He ran into the sea, swam about, dived underneath water, but the fire would not go out. Quite at the end of his wits, he thought of the hermit Nart and flew over to ask for his advice. The hermit laughed and said: try your own saliva. Hanuman put the tail into his mouth and tried to wet it without breathing. The fire went out at last.

Rama was very displeased to hear of what Hanuman had done. He was afraid that Sita was still in the hands of Ravana and the latter might take vengeance on her instead. Besides he was angry that Hanuman did more than he, as commander of the army, had told him to do. This might endanger the discipline of the army in future if anybody was to do what he thought. He asked the war council to pass judgment on Hanuman. Many were afraid and asked that he be pardoned first. Rama was pleased internally, because he did not wish to punish anybody yet, and willingly pardoned Hanuman. He then ordered the army to proceed forward until they came to Kantakala Hills on the coast just opposite the Island of Lanka, where he now encamped.

Ravana had the whole town rebuilt after the fire and it became even more beautiful than ever before. Indra was afraid of Ravana, and had to help him in rebuilding the town.

Ravana's Dream

Then one night Ravana had a strange dream, which disturbed him greatly. He dreamt that a white vulture flying from the east coming to fight with a black one coming from the west. The black vulture was defeated and killed. At the place where it dropped down dead a demon holding an oil lamp of coconut shell in his hand came out. A woman came running along and lit the lamp in his hand. The lamp burnt until all the oil was gone, then fire spread to the demon's hand and burnt him all over the body.

Ravana told his dream to his brother Bhibek, the astrologer and all-seer, and asked him what it meant.

Bhibek Joined Rama's Army

Bhibek was quite sad to hear it. Lanka, his home place, which gave him so much delight and happiness will be destroyed by an enemy coming from the East. The coconut shell meant the city of Lanka which will be burnt. the oil in it meant Ravana with all his relatives. The fire meant Sita and the one who lit it was Samanakkha. The black vulture was Ravava and the white one was Rama himself. The dream was totally bad. Ravana would be beaten by Rama, and the whole of Lanka along with all its inhabitants will meet with disaster. When Ravana asked for a remedy, Bhibek advised him to return Sita back to her husband. Ravana was very angry at this advice because it meant for him total humiliation without even putting up a fight. It is an act unworthy of a powerful monarch like him. He further thought that Bhibek was no longer faithful to him and sided with Rama. He therefore expelled him forthwith from his kingdom. All his property including his men and wife, Nang Trichada, were confiscated. Trichada was made into a serf. Bhibek had nowhere else to go to. He ran off to Rama and asked to be taken up by him. Rama made him take the oath of allegiance and took him over into his service.

Then Rama ordered for a manoeuvre so that everybody will be in a state of preparedness. The noise of the manoeuvre was heard by Ravana, who sent out a giant Sukkrasarn to find out the cause. Sukkrasarn transformed himself into a monkey mixing himself up with Rama's soldiers. Bhibek noticed it from his astrological signs and told Rama, giving him a description of how to spot out a giant among the mixed crowd. The shadow of the giant does not follow his body, and the eyelids do not winkle. Thereupon Hanuman transformed his body into a mountain covering up the whole army, allowing the soldiers to come out one by one so that he could closely examine everybody. In this way Sukkrasarn was caught. He was tormented, beaten and had his forehead branded with red-hot iron exposing him to shame before he was allowed to go back to Lanka and report back to his master.

Ravana sent Benjakai to deceive Rama that Sita is dead.

Ravana wanted to deceive Rama into believing that Sita was dead so that he would raise his army and went back. He asked Benjakai, Bhibek's daughter, to transform herself into the dead body of Sita, lying at the river bank, waiting for Rama and Lakshaman to come up the river bank after their morning's bath. Benjakai could not disobey Ravana's order, and when Rama saw her in the form of Sita's dead body, he fell to weeping for her. He blamed Hanuman for being the cause of her death, because Hanuman had killed Ravana's thousand sons. Hanuman would not believe it. He said this looked very strange. Why should a dead body look so fresh and give out no putrid smell. Rama looked at the dead body and realized what Hanuman said was true. Hanuman built up a fire and put Benjakai into the fire. Benjakai could not bear it, changed back into her former shape and began to flee through the air. At once Hanuman followed up and brought her down. She then confessed what Ravana forced her to do against her will. Thinking of the service Bhibek had rendered him, Rama spared her and asked Hanuman to see her back in Lanka. The close touch and the warmth of her body burnt up the desires of Hanuman for love. We say in Thai that ants cannot get near to sugar without eating it, so Hanuman courted Benjakai, won her love and slept with her before she was sent off to Lanka.

Building a Bridge across to Lanka.

Rama then commanded Sugriva to build a across to the island of Lanka so that he could march his army across. Sugriva then collected all his monkeys together to get stones from the mountains to build a bridge across the sea. Hanuman and Nilpat helped him strongly, since both of them could pull up whole mountains and throw them into the sea across to the island. In fact both of them vied with each other so much that they started to quarrel. Nilpat felt his old slight geared up when Hanuman stole his uncle, King Chompoo, from his sleep and brought him to Rama. Now Hanuman tied a mountain to each of his hairs all over the body and asked Nilpat underneath to receive all the mountains from his hairs all at once. Nilpat asked for one by one to be sent down so that he could receive it, but Hanuman would not listen and threw off all the mountains on to Nilpat at once. Nilpat was angry and sprang up to fight Hanuman. They pulled up huge mountains to throw at each other. The thundering noise of their quarrel reached Rama's ears, and the latter sent Lakshaman to investigate. The two were brought in front of Rama, who was very angry and wanted to punish them. At last it was decided that Nilpat be sent back to Khidkin city, responsible for collecting food to feed the army, whereas Hanuman must complete the bridge within seven days.

Now Ravana wanted to hinder and stop the construction of the bridge. He sent for his daughter, born of a fish, who lived in the sea, called Nang Suparnamajcha, and asked her to go with all her fish army to the site of the construction and take away the stones of the bridge foundation as they came down into the sea. Suparnamajcha with all her troups of fish went there. As soon as stones were dropped into the sea, the fish carried them away. This went on for a long time without Hanuman being able to make any headway with the construction. He wondered why and. went down the bottom of the sea to inspect. There he found an army of fish busy in carrying the stones off. At once he attacked them and soon sorted out Suparnamajcha, their chief. Suparnamajcha is a young woman with the tail of a fish. She was very beautiful in every respect. Hanuman as usual could not resist the charm of a beautiful woman. He fell in love with her, made love to her and at last succeeded in winning her love. Suparnamajcha became pregnant and bore a son on the coast. The body of her son is half fish. Maiyarap who was the giant ruling in the underworld came out and found Suparnamajcha's son. He adopted him, named him Majchanu, and took him home. He brought him up in a pond in front of his city palace, so that he could be entrusted with watching for any stranger approaching the city.

Thus the bridge was at last completed without further hindrance. Rama then marched his army across the newly-built bridge to the island.

Ravana then thought of how to stop the enemy once and for all. He now sent out Panurat to entice the enemy to march into a place from where he could hide underneath and then turn the earth round killing them all.

Panurat then went out, selected an alluring spot, where he made the ground cool and shady with trees full of fruits, and then waited underneath it under the ground, supporting it with his body ready to upturn it when the enemy should be encamped on top.

Prakontan was sent by Rama to select a good spot for his army to camp down. He was very pleased with the spot prepared by Panurat and returned to report it to Rama. Bhibek was very surprised to hear that there was a good spot at that place, which he used to know so well. He said beyond Emerald Hills there was nothing which was favourable. Rama then sent Hanuman to inspect the place. He found the place odd, since the fruits looked nice, yet there were no insects to be found. He therefore went underground and found Panurat supporting it from underneath. He then fought with Panurat and killed him. After the death of Panurat the land abvove turned to its original barren and wild state.

Bhibek then suggested that the place at Emerald Hills was quite good and near to Lanka, but the place was guarded by Kumpasoon and his horde of evil giants. Again Hanuman was sent to rid the land of this patrol, and Kumpasoon was killed by Hanuman. Rama's army then moved in and encamped there.

Ongkot delivered Rama's message to Ravana before war was declared.

Next Rama sent Ongkot as ambassador to Ravana asking him to deliver Sita or be prepared for war. As they would not open the city gate to let him in, Ongkot forced it open by the strength of his mighty kicks. He then penetrated into the throne hall, made his tail coil round into the form of a seat under him so that he could sit on par and at the same height as Ravana's throne. He then read out the message from Rama. Ravana was very angry with his insolent attitude and ordered four giants to seize him and put him to death. Ongkot escaped to the top of the palace and as the four soldiers followed him up, they were thrown down with force and killed.

Sugriva broke the gigantic umbrella, built by Ravana to darken the sky

Ravana had thought of shutting light away from the enemy. He put up a huge gigantic umbrella on the top of his city. From the top of this royal tiered umbrella he could watch the movement of the enemy, but the latter could see nothing, being in absolute darkness.

Sugriva was sent to destroy the umbrella. In a fight with Ravana, who was looking at Rama's army from the top. Sugriva got hold of his crown and brought it back to Rama as a trophee, putting Ravana to shame in the eyes of his own men. He broke the umbrella down and there was light as usual as the huge umbrella shutting off sun's rays was done away with.

Rama stolen away by Maiyarab

Ravana now sent his two nephews. Nonyawik and Vayuwek, down to the underworld where Maiyarab was king, and to invite him up to fight the enemy. Maiyarab came up. He hypnotized Rama's army to sleep. He then sneaked in and carried Rama, who was also sleeping, off to his underground kingdom. He put Rama into a big cage at the back of his garden and locked him up. He next prepared to have him boiled alive the next day.

When Rama's army woke up, they were all frightened. to find Rama missing. Again Hanuman was sent down to find Rama. Hanuman went down, found Rama, broke the cage open and took him away. Outside the underworld city he put Rama down on a stone slab to continue his sleep. He then went back again in search of Maiyarap. The latter was unkillable since his soul was outside his body. It existed in the form of a bee flying at the top of Waiyakut hills unknown to anybody. They had a tough fight with each other since both of them were strong and powerful. They pulled out the tall palm trees twisted them together and used them to beat each other. Hanuman knew of the bee. With one hand stretching out for the bee far away he, caught the bee, squeezed it and with the other hand he struck Maiyarap hard. The body and the soul of Maiyarap were both struck at the same time and he fell down dead. Hanuman then came back to where Rama was lying and carried back to his bed in the camp. Rama woke up at last not knowing what has happened during his sleep, so deep was he hypnotized.

Knowing of Maiyarap's death, Ravana sent for Kumpakarn the Just, his own brother, and forced his brother to go out and fight Rama's army. In the first fight Sugriva was sent out to oppose him. Kumpakarn pretended that Sugriva was not worthy of him unless he could show his powerful strength first, and asked him to go to the Northern continent and uproot the biggest of all trees and bring it back to show him first. Otherwise he better keep out of the war. Sugriva believed him and, in order to show his strength, he went to pull that tree and drag it back. Seeing that Sugriva was now exhausted, Kumpakarn promptly attacked him and caught him under his armpit taking him back to town. Seeing that Sugriva was taken, Hanuman followed up and overtook Kumpakarn at the city gate. Another fight ensued. Sugriva was taken back.

The battle of Kumpakarn

Now Kumpakarn had a wonderful spear given him by the gods. If this spear was sharpened while he observed special rites it will become invincible and no ememy would be able to escape its thrusts. During the ceremony nothing unclean must turn up otherwise its destructiveness will be destroyed. Kumpakarn therefore went into hiding in the forest in order to sharpen his spear, but Bhibek told Rama everything. Hanuman and Sugriva were sent to destroy the ceremony and not to allow Kumpakarn to sharpen his magic spear. Hanuman and Sugriva transformed themselves into a crow pecking a putrid dog, giving out an awful smell coming to the place where Kumpakarn was undergoing his sacrificial rites. Kumpakarn could not bear the smell and had to break off the ceremony. Even though unsharpened the spear still had its deadly qualities.

Kumpakarn came out to fight the second time. This time he was met by Lakshaman, Rama's own brother. At the end of the day when the army of giants was losing, Kumpakarn thrust the spear into the breast of Lakshaman when he was off the guard. He fell down and Kumpakarn withdrew into the city leaving the enemy's army busy with their fallen leader.

Nobody could remove the spear since it was magic. Bhibek's counsel was asked for. Bhibek said that two magical herbs at the top of a high mountain must be collected and mixed up with water from the five rivers. This must be ready before sunrise otherwise Lakshaman will die. Hanuman wanted more herbs and went to stop the chariot of the Sun from moving, when the Sun told him that it was impossible to stop the march of time, but he promised that he will linger among the clouds so as to shed no light on to the magic spear causing death. Hanuman went and fetched the magic herbs and the sacred water. Thus the spear could be removed in time and Lakshaman's life saved.

Next Kumpakarn looked for a desolated place upstream, barred off the river with his huge body so that no water could flow down to where Rama's army was. Rama was quite surprised not to find any water in the river for his army's use. The wise Bhibek again told him of the cause. Hanuman was again sent to drive Kumpakarn off.

Kumpakarn came out again to fight but this time Rama went out himself. It was Kumpakarn's last fight for he was at last killed.

Ravana was greatly aggrieved to lose his beloved brother. He next thought of his son Intarachit, who would be able to destroy the enemy for him. Intarachit was well known for his great power and strength ever since he conquered the heavenly abode of Indra and drove the latter into hiding and submission. He had also deadly arrows which when properly consecrated would become invincible. It was thought therefore that no enemy would be able to withstand him.

Intarachit fought Rama's army

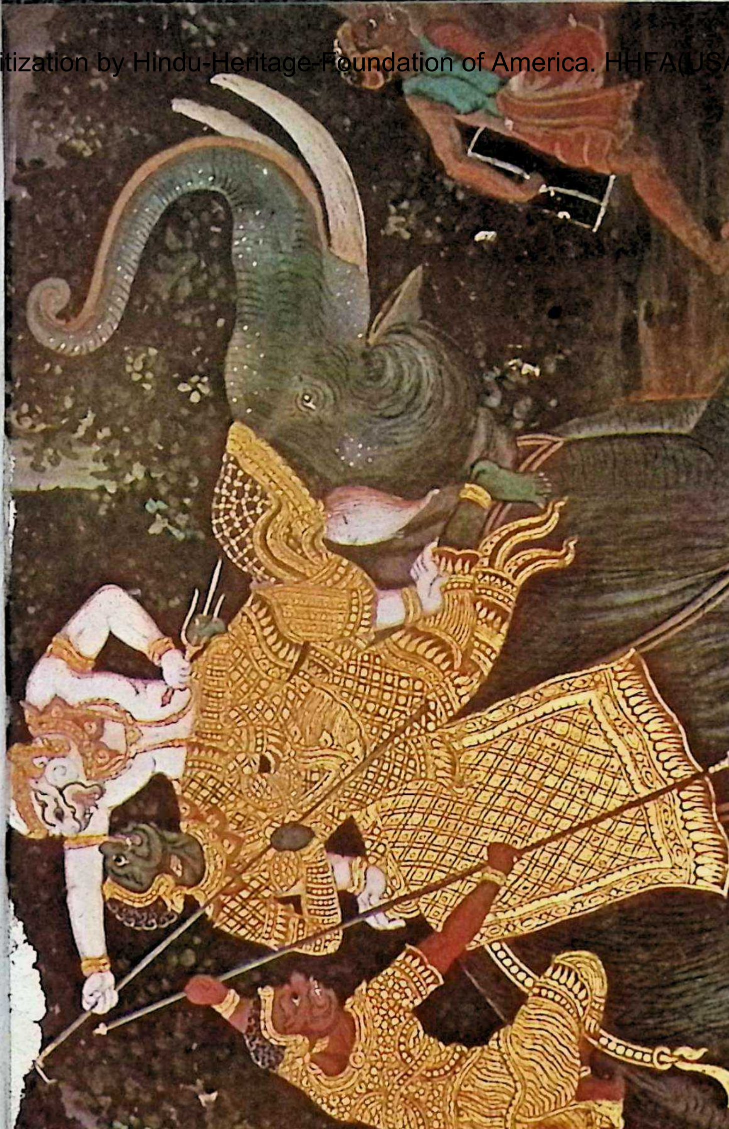
Intarachit asked for a few days so that he could retreat to a secret place where he could perform the ceremony of poisoning his arrows with the deadly naga venom. In the meantime his father was to put up a fight to ward off the enemy. The secret was not withheld from the all-seeing astrologer Bhibek, who told everything to

Rama. The latter therefore sent Champoovaraj to destroy the ceremony. Champoovaraj found Intarachit under a big tree conjuring up all the powerful naga serpents to come up and deliver him the venom for his arrows. Champoovaraj fell the tree down and frightened the serpents off. The ceremony was broken. Even then the arrows were powerful enough. At the next combat Lakshaman came out to fight Intarachit. The latter shot off the arrows which turned into serpents coming down the air in thousands coiling around Lakshaman and all his soldiers until they all fell down unconscious to the ground. Intarachit then retreated back to town, happy with such an easy victory. In the meantime Rama hastened forward and called for eagles which came down and picked all the serpents away. Thus Lakshaman and all his soldiers were saved.

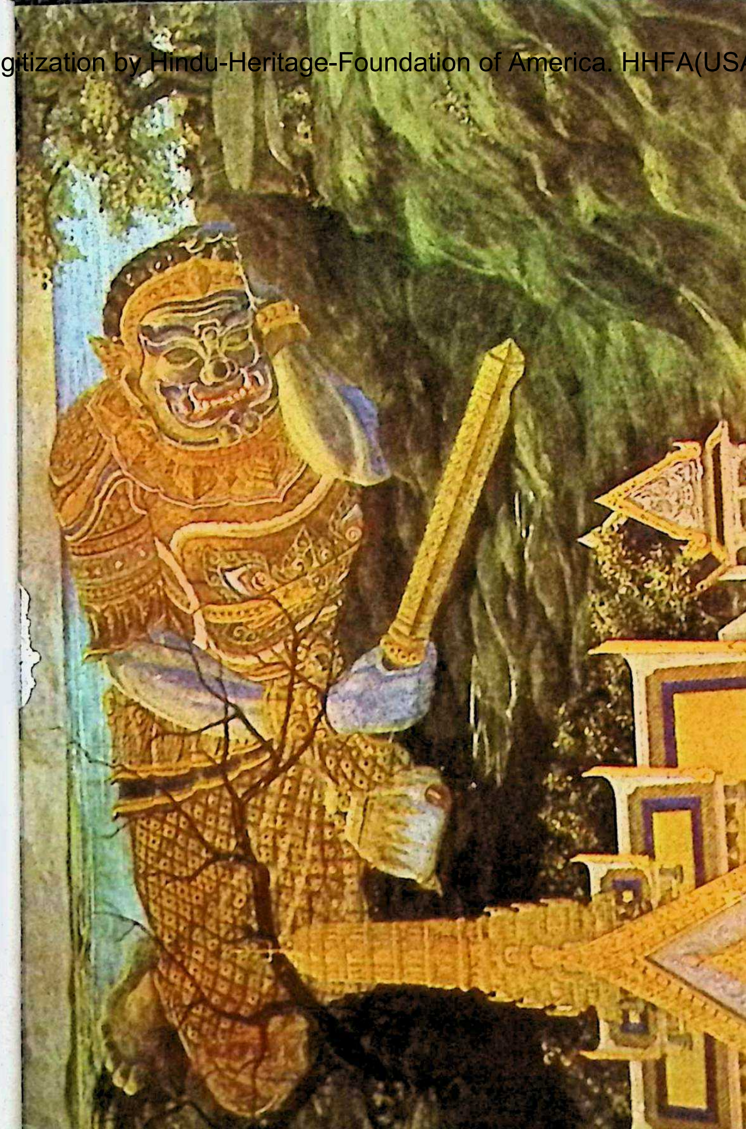
Intarachit went into the forest again in order to consecrate his second type of arrows, also very powerful. He came back disguised as Indra with an army of angels. Lakshaman was taken dazed by surprise to see Indra turning up in mid-sky. Intarachit then shot at Lakshaman and all his soldiers falling to the ground. Even Hanuman was struck lying unconscious. Then Rama came out and cried over the body of his brother. Bhibek, who was ordered to get a convoy of food for the army, just happened to arrive at this time. He then helped both Rama, Hanuman and a few others back to consciousness. He then asked Hanuman to go and get magic drugs from a hill guarded by fire and thus saved the life of Lakshaman and all the soldiers.

Intarachit went back into the forest again the third time in order to consecrate the third type of his powerful weapons. Lakshaman followed up and destroyed the ceremony and Intarachit fled back to Lanka. He had now lost all his magic weapons.

Intarachit came out to fight again for the last time and fought with Lakshaman. He was now fighting for life and death since he had no more magic weapons to use. However it was ordained by Shiva that his head could not touch the ground because it would cause conflagration everywhere on earth. He therefore could not be killed in the ordinary way for his head would touch the ground in falling. Ongkot was sent to get a tray from heaven and while Lakshaman sent up an arrow to cut off Intarachit's head, Ongkot held his tray up in mid-air to receive the head. Rama then struck the head with another arrow which reduced it to dust and carried it off to the ocean. Thus ended the life of Intarachit.



man fighting a giant general sitting on
ephant's back.



mpakarn barred off the river with his huge dy so that no water could flow down to here Rama's army was encamped.

Ravana was sad beyond measure to lose his son and heir. He determined to have his revenge. First he wanted to kill Sita but Paovanasoon stopped him saying that it was really beneath his dignity to kill a defenceless woman.

Mulapalam and Sahasdeja

Next he came out to fight himself and was met by Rama in person. The fight was fierce and lasted until dusk, when he retreated back to town. He was quite discouraged to see that the enemy was strong, and thought of his friend Mulapalam and his brother Sahasdeja of Pangtarn City who might be able to help him in the war. Sahasdeja was a powerful giant with one thousand heads and two thousand arms. Mulapalam came at Ravana's request but he was killed by Lakshaman.

Sahasdeja, his brother, had a magic truncheon, one end of which had the power of pointing anybody dead, and the other end to revive him. Sahasdeja came on in order to avenge his brother's death. Hanuman transformed himself into a small monkey deserting from the army of Rama. He deceived Sahasdeja so well that the latter took him on and even trusted him with the safekeeping of the truncheon. Hanuman then broke it in two and fought with Sahasdeja. The latter was overpowered, tied up and brought over to Rama, after which Hanuman killed him.

Ravana then thought of his nephew Saeng-Atit, who had a magic lens, which he left in safe-keeping of Brahma-Thada in heaven. The lens when turned towards anybody will burn him up. When Saeng-Atit wanted it he always sent his nurse, Chitra-Paili, to fetch it. Ongkot transformed himself into Chitra-Paili and went to ask for the lens from Brahma-Thada, thus when the real Chitra-Paili went to get it, he could not find it. And so both Saeng-Atit and Chitra-Paili were killed in battle by Lakshaman and Rama.

Having lost so many of his relatives and friends Ravana now came out himself to fight. In spite of all the magic weapons he used, Rama and Lakshaman destroyed them all. Ravana himself was shot through the heart, but he could not be killed since his soul was not there. Although he felt much pain he drew the arrow out and retreated into town.

Quite disheartened and yet he would not give in, Ravana now sent for Satlung of the Kingdom of the Universe and Trimek to come and fight for him. Satlung was killed in battle, but Trimek ran away to hide himself, first in the naga kingdom underneath the earth, then in a sand grain beneath the ocean. Hanuman however knew how to trace him and track him out. He was finally killed and his head brought back to Rama.

Ravana underwent a ceremony to make himself invulnerable

Ravana now thought of a sacred ceremony in order to make himself invulnerable with fingers pointing death. In order to attain this he must sit quietly reciting prayers in a hidden place undisturbed for seven days and seven nights. This he did by shutting himself up in a closed tunnel which he held secret from anybody. However the disappearance of Ravana gave rise to suspicion and Bhibek told the enemy what it was all about. Hanuman, Sugriva and Nilnon went to destroy the ceremony. In order to open the tunnel's entrance which was sealed by magic they must use water washed from women's feet to undo the spell. This they easily persuaded Benjakai to give it to them. We knew that Benjakai was one of Hanuman's wives. The three valiant officers of Rama now entered the caves, spotting Ravana sitting with closed eyes on a stone seat. They tried to move him from his seat, but he would not move away and continued to recite the prayers which he wanted to do until the end of the ceremony in order to gain the power which he came out for. Hanuman then had a bright idea. He went off to fetch Nang Monto and dragged her there. Then the three comrades-in-arms tried to kiss her, embrace her, made all sorts of passionate advances to her in front of Ravana. Monto screamed for help, and this was too much for Ravana to bear. He sprang up and fought the three officers. The spell was at last broken, and he had to come back to town again.

Ravana then thought of Satasun, King of Asdong, and his nephew, Virunchambang, the Invisible, of Charuk City. Both of them were formidable fighters. Ravana asked them to come and help.

Virunchambang the Invisible

Satasun was soon killed, and Virunchambang, although he made himself invisible while fighting, was soon hunted down by Rama's arrows and fled. Fearing that the enemy would follow and kill him, he left a magic automaton made like him. Rama could not kill the automaton by any means because it had no life. When he knew that the real Virunchambang had fled, Rama sent Hanuman to seek him out. Hanuman came to a cave in which resided a beautiful maiden. She was under a curse from the gods to do penance until she should be loved by a soldier of Rama when her curse will be broken. Hanuman found her out, made love to her and she showed the way to Virunchambang's hiding place. He just passed by before Hanuman arrived and had gone to hide himself as a small insect within a foam in the midst of the sea. Hanuman soon found him out. Virunchambang fled again to hide at the bottom of the ocean, but Hanuman used his tail to fish him up, tied him with the coil of his tail and lifted him up to the surface where he was killed. On the way back Hanuman visited the bewitched maiden, Nang Wanarin, and sent her off to Krailat, the abode of Shiva, to serve the God again in her old capacity as a lamp maid, now that her curse was broken by having the love of Hanuman.

Virunchambang's automaton also disappeared at the death of its master, and fighting ceased.

The judgment of Maleevaraj

Ravana now tried to think whom else he could ask to his help. He then thought of Maleevaraj the Just, his grandfather, residing at the top of a hill in heaven. Maleevaraj was powerful with his words. Whatever he said must happen, but he is very just.

Ravana thought that by accusing Rama and Lakshaman, Maleevaraj could be brought to curse Rama and Lakshaman so that evil will fall upon their heads. He therefore sent his two nephews, Nonyawik and Wayuwek, to accuse Rama and Lakshaman of harassing Ravana and all his relatives and tried all sorts of artifices to abduct Sita away from him.

Knowing that Rama and Lakshaman were grandsons of Achabarn, his old dear friend, Maleevaraj wanted both sides to stop war and become friends. He therefore came down from his heavenly abode. He first asked Ravana to tell his side of the story. Then he asked Rama and Lakshaman to come and tell their story. Afterwards he sent for Sita. The stories as given by Rama and Sita were identical. The gods also bore witness to the truth of Rama's story.

Maleevaraj was angry to find that Ravana had lied to him and asked him to give back Sita to Rama. When Ravana refused he cursed Ravana with defeat, death and ruin. He then drew off. The effect was quite contrary to what Ravana expected. He then thought of continuing the war. He thought of the wonderful spear which he possessed known as Kabilpat. This spear when consecrated with magic incantations and ceremonies will become invincible and extremely destructive. He therefore ordered for its consecration at the foot of Meru Hills, on the Beach of Acid Sands. He also moulded images of all the gods who sided with Rama at the judgment of Maleevaraj, so that he could throw them into the fire of ceremony thereby causing those gods to die.

Ravana speared Lakshaman

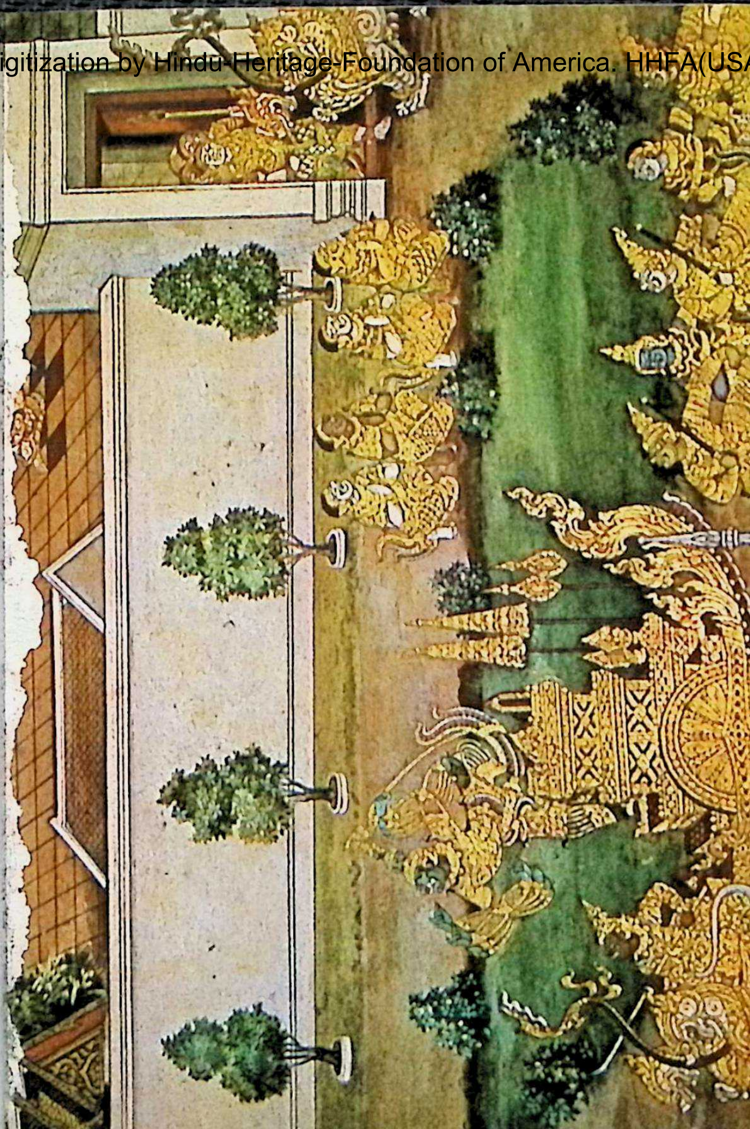
Shiva witnessed the ceremony with his magic eyes. Fearing that all the honest gods would die, and that Rama would be defeated, he sent the god Palee to destroy the ceremony. Again Ravana's ceremony was frustrated. He thought that all this happened and the enemy seemed to know everything he was doing simply because Bhibek told them all. Bhibek therefore must be killed. Next morning he came out, and Rama with Lakshaman went forth to fight him. Bhibek was staying near Lakshaman's side. He knew that Ravana came out to get him and he asked Lakshaman to protect him. Ravana threw his famous Kabilpat spear at Bhibek, but Lakshaman came in between, received the blow himself and fell to the ground. It was at the end of the day. Ravana himself was otherwise badly beaten and withdrew from the field.

The spear could not be pulled off and the cure advised by Bhibek was difficult, because the herbs from distant hills must be pounded by a mortar, which was kept by the serpent king beneath the earth, whereas the pestle was kept by Ravana constantly under his head as his pillow.

It was easy for Hanuman to go and fetch the herbs and the mortar. As for the pillow he waited until dark when he hypnotized everybody in Ravana's palace to sleep. Ravana was sleeping beside his wife, Nang Monto. Hanuman then tied Monto's hairs to Ravana's head and wrote on his head that in order to untie it there was no other means except to ask Monto to knock on his head three times. He then took away the pestle from under Ravana's head. The drug was then prepared by the right mortar and pestle. The spear could at last be removed and Lakshaman was brought back to life.

Monto produced the water of life, to revive the dead giants

Ravana woke up and could not untie Monto's hairs from his head, nor could any knife cut it off, because it was tied together by magic enchantment. He therefore asked the hermit Kobut to come and help him. The latter arrived and noticed a writing on his forehead. He therefore advised that there was nothing else to be done except asking Monto to knock his head three times. Monto was therefore forced to do it. Queen Monto next remembered that the Goddess Uma used to teach her how to make sacred water of life. This water had the quality of bringing back to life everybody who was dead even



. Ravana's procession on his chariot followed by his soldiers.

long ago, when the water was sprinkled on him. In order to make this water she must perform a sacred ceremony during which time it was forbidden to have any sexual intercourse. Ravana at once asked her to proceed doing it immediately so that he could make use of it at once. While Nang Monto performed the ceremony which will last seven days, Ravana will try to go out and ward off the enemy.

Now there were two sons of Ravana, born of elephant mothers, called Tosgiriwan and Tosgiritorn. All this time they were left to the care of Asakanmara of Duram City. They thought of their father and happened to come to see him at this time. When they heard of the enemy, they went out to fight for their father but again both were killed.

Ravana tried to put up a fight while waiting for his wife to produce that life-saving water. After seven days this was ready and he sprinkled it all over the battle-field. All the dead giants came back to life and fought with Rama's army once more with fresh vigour. This caused so much embarrassment to Rama since this went on endlessly until he asked Bhibek for the reason. The matter was then explained to him by Bhibek. Rama then sent out Hanuman to destroy Monto's ceremony. Hanuman disguised himself exactly like Ravana and went forward to see Monto as though he came back from the battlefield and congratulated her for being the cause of his complete victory, and persuaded her to retire to bed. After he had slept with her he hurried away saying that he must now go back to the battlefield to look for Bhibek, the arch-traitor, who had fled away from the field. Thus the ceremony was broken. The fight started again with renewed vigour. The ghosts of giants were destroyed, never to come back again. Ravana was defeated and withdrew again from the field.

Hanuman stole Ravana's Soul,

The next day Ravana came out again and every time Rama cut his body into bits, Ravana could assemble them together into complete whole again. He just won't die. Rama was greatly surprised and asked Bhibek for the reason. Bhibek explained that Ravana's body was without a soul, the latter being hidden away, so that his body could not be destroyed without destroying his soul at the same time. The soul was kept in a case strongly guarded by the hermit Kobut, Ravana's own teacher. Again Hanuman, the brave of the brave, was sent to get the case containing Ravana's soul from the hermit. With Hanuman also went Ongkot.

There was no longer any artifices possible, since the hermit would be able to spot it. They therefore just went straight to see the hermit in their usual shape, but pretended that they were now tired of Rama. After long years' service with the latter they got nothing but scoldings and punishments and no reward of any kind. They would therefore take revenge and work for Ravana instead. They could not go straight to Ravana because he would not believe them, but if the hermit would help and introduce them then Ravana would have no longer any scruples.

When about to start on the journey Hanuman asked of Ravana's soul. Why leave it behind, somebody might come and steal it. Kobut believed in his sincerity and took the case of Ravana's soul with him. Then Hanuman asked: why could not the soul be kept in the palace, it would be much simpler. The hermit explained that the soul cannot live near the body. The two have a strong tendency to come together again if they are near each other. At the gate Hanuman then mentioned to the hermit that there was all the danger to take the soul into the palace because by approaching Ravana the soul might go back to reside in its body once more. Ongkot should stay at the gate and keep it while waiting. Again Kobut saw the reason and agreed.

Ongkot hid the true case away and put up an imitation one which he gave back to Kobut on his return.

Death of Ravana

Hanuman was presented by the hermit to Ravana, and he swore that he would fight Rama and kill him. In order to please Hanuman, Ravana appointed Hanuman heir-apparent to the throne of Lanka. The next day Hanuman asked to go out and fight Rama. Hanuman fought alone with Lakshaman in front of his giant army and called Lakshaman by all sorts of depreciatory names. He did it so well that even his former monkey allies thought of him as a downright renegade, and the news of how he fought was brought back to Ravana, who listened to it with delight and pleasure. All Intarachit's property was now given to Hanuman, even Suwankanyuma, his son's wife, was given to Hanuman. That night Hanuman slept with her and made love with her. The next morning he went out again, this time with Ravana reinforcing from the rear. The fight resumed when Ongkot brought the soul case to Hanuman, who showed it to Ravana. The latter then realized that he was duped and that his end had come. That night he took leave of his wife and all his women. All the palace was sad, but as a man he must come out and fight and die as a man. All the giants were also sad and discouraged knowing that their leader was facing death, but they dared not desert the army. After a fight Rama shot him with an arrow, and Ravana fell down to the ground while Hanuman took out the soul case and crushed it to powder at the same time. Thus ended the proud and arrogant life of powerful Ravana, king of the giants.

Bhibek threw himself at the dead body of his brother. After all he was his brother. He died because he was far too proud of himself. He was afterwards joined by Nang Monto and other women, who at last took the corpse into town.

Sita went through the ordeal of fire.

Only Sita would not come out to meet Rama. After being kept by Ravana fourteen years she could not just show herself with all purity unshaken and unproved. It was the general belief that if a woman is pure and faithful, then no fire would do her any harm. She therefore asked Rama to invite all the gods together to bear witness to her walking through fire and prove her chastity.

Palee then made up a big fire, and Sita asked Heaven and Earth and all the gods to bear witness to her purity and help her walking through fire safely. At every step through fire a lotus came out underneath her feet, and she came through fire unscorched and safe. Rama was happy, came up to take her arm and seat her beside him.

Bhibek was appointed by Rama to be king of Lanka.

The fight was now over. Two giants Vaiyakasun and Nilkayasun, who had come to fight with Tosgiriwan and Tosgiritorn, now escaped back to their country and gave the news of the death of both their masters to Asakan, the giant who brought them up. The latter was very angry and came out to fight Rama. Every time Rama cut him up in two, then two Asakans would come up and fight him until there were thousands of Asakans. Bhibek then told him that he was blessed by Shiva and could not be killed except on water. Rama therefore cut him into bits and caused a hurricane to rise and carry them off into the sea before his body touched the ground. Thus ended the life of Asakan.

Then another son of Ravana, Banlaikan, who was brought up ever since he was quite small by a royal serpent in the underground kingdom, happened to come and visit his father in Lanka at this time. When he found that his father was killed by Ravana, he wanted to take revenge and follow Rama's army up. Hanuman was sent to fight him. First he transformed himself into a big buffalo stuck up in mud in a big pool, waiting for Banlaikan. When the latter arrived, Hanuman fought him and killed him.

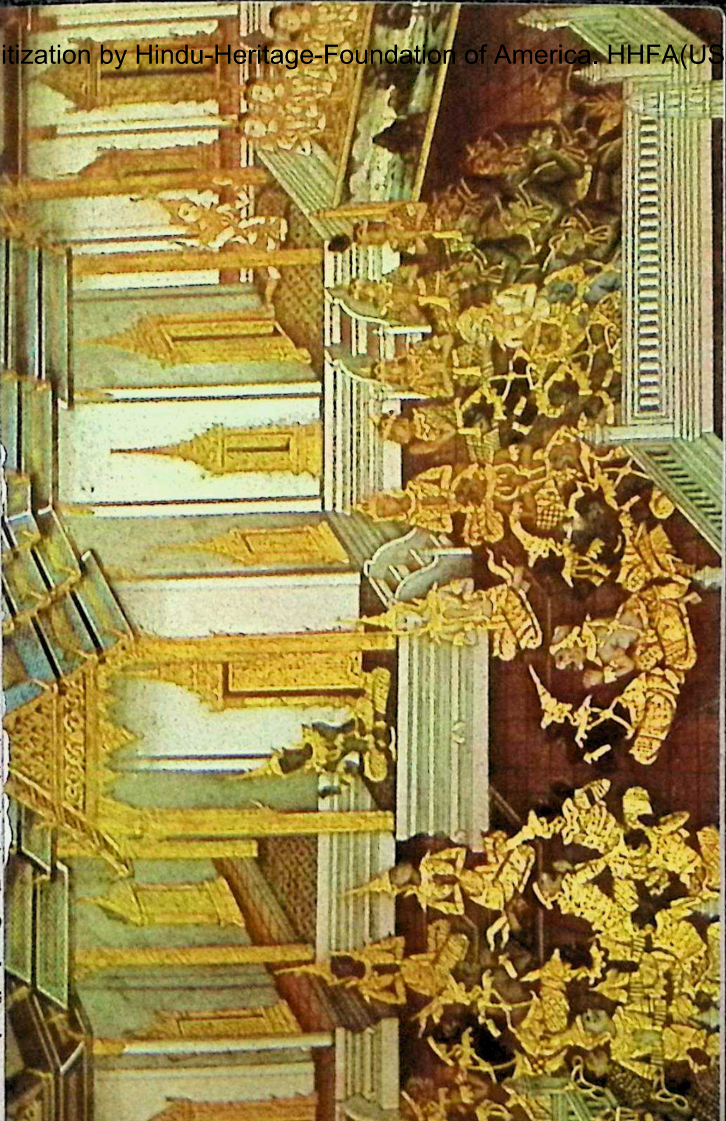
Rama's army then moved on and arrived at Ayudhaya, just on the day after exactly fourteen years were over, and Barata and Satru were making preparations to step into the fire and kill themselves according to the vow they had given that if Rama did not turn up at the end of fourteen years they would not keep the throne any longer for fear of the reproach of the world that they were usurpers.

Rama returned to Ayudhaya and became King

Rama was now crowned king of Ayudhaya amidst great rejoicings. He then rewarded all his officers who had helped him in the war. He sent the most prominent among them to rule various cities and outposts. As Bhibek became the new king of Lanka, all the old wives of Ravana including Monto were given to him as wives. Hanuman was sent to rule at Nopburi, but he did not like this life, so he returned as a hermit going to live a priestly life in the forest at Khao Mondop Hills.

Birth of Ravana's son and the fight for Lanka continued by the latter.

A giant called Mahabarn of the City of Universe was an intimate friend of Ravana. One day he came to Lanka in order to visit his friend Ravana. When he found out that Ravana was dead and that Bhibek, who helped Rama to kill Ravana, became the new king, he was angry and attacked Lanka. Bhibek sent message to Ayudhaya and Rama commanded Hanuman, while he was still governor of Nopaburi, to come to Bhibek's help. Hanuman hid himself in mid-air and when Bhibek was about to be taken by Mahabarn he stepped in between and killed Mahabarn. After that Hanuman met his old love Benjakai, with whom he again joined in love. Asuraphad was the result of this union. Monto also gave birth to a son called Painasuriwong, but the latter was already conceived a month before Ravana's death. Bhibek did not know it and loved Painasuriwong as his own son. One day Painasuriwong went to the forest with his nurse Woraneesoon. The latter told him of the destruction of Lanka and how his real father was killed by Rama by the help of Bhibek. Since then Painasuriwong hated his stepfather. When he heard of King Chakrawat of Maliwan, who was an intimate friend of his father, he fled with Woraneesoon in order to see him.



8. Rama holding his court of monkey soldie
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King Chakrawat, ruling at another kingdom, was very angry to hear of the death of his friend and the treachery of Bhibek, the usurper of Lanka's throne. He came with an army to Lanka, easily captured Bhibek putting him into prison and placing Painasuriwong on the throne instead.

Asuraphad fled away from the town, went to seek out his father Hanuman, who was now a hermit at Mondop Hills. Hanuman came to see Rama at Ayudhaya, who commanded that an army be sent under his brothers Barata and Satru to the rescue of Bhibek.

The army arrived and encamped at Emerald Hills as once before. Chompooparn was sent to tell Painasuriwong to come out and submit himself, but he was much too proud to do it. Two sons of Intarachit, called Yamaliwan and Kanyuwek, fearing that danger was approaching them, consulted their mother, Suwarnakanyuma. They secretly came out to see Barata and said that they had not sided with the enemy and would help to capture Painasuriwong. Barata was very pleased.

Painasuriwong came out to fight and Asuraphad who commanded the advanced guard met him. Painasuriwong and Woraneesoon were everpowered and caught with the help of Yamaliwan and Kanyuwek. Painasuriwong nd Woraneesoon were beheaded and their heads impaled n front of the city gate.

The army then hurried on to the City of Maliwan, where the giant Chakrawat ruled as king.

Nilnon was sent forward to ask him to submit but the latter answered in insolent terms. He sent for Suriyapob, his first son, who possessed a powerful spear, given by the gods, to come out and fight. Satru was speared by him, no matter what he did it could not be removed. Bhibek however told of the cure which had to be done before dawn. Hanuman went for the herbs and soon Satru recovered and withdrew from the field.

At the fight the next day Suriyapob was killed. Chakrawat was quite stunned and sent for his second son, Banlaichak. During the first days of fight Banlaichak came back quite exhausted. The enemy was too strong beyond their strength and unless he had his divine arrows consecrated, there was no way to fight them, but he needed to be absent three days for the ceremony. If the ceremony succeeded then nobody would be able to withstand him. During that time somebody must try to keep the enemy in check. This intention could not be kept secret from the astrologer Bhibek. Ongkot and Asuraphad were sent to destroy the ceremony. Banlaichak was attacked and he had to give up the ceremony and come back to town. Even though the ceremony failed the arrows still had much power. In a fight next day Banlaichak shot the famous arrow, which turned into crocodiles getting hold of Satru and took him into the air, where another giant patrol took him well securely. Hanuman followed up, turned himself into an eagle biting the crocodiles until Satru was regained. The next day Banlaichak came out again, but this was to be his last. He was overpowered and killed by Barata.

Chakrawat came out himself, fought fiercely with Barata and Satru the whole day and could not do anything. He was only badly hurt and had to return back to town.

His third son, Nonyupak, had left the town ever since he was ten years old in order to make sacrificial rites in the forest so that the gods may grant him divine powers one day. One day he thought of his father and came back to visit him. Hearing that his two brothers had been killed by the enemy, he therefore wanted to go out and fight them. He was however killed by Satru in the fight the following day.

Chakrawat came out again the second time but again badly beaten. That night he could not sleep, but was thinking of how to win the war, when he suddenly thought of his friend Vaiyatarn, who lived in the underworld, and he had a powerful club as his weapon. Vaiyatarn was invited to come and help him. Although his body could not be hurt, he was badly thrown off his chariot and shot through and through many times. He was not dead however but rose up again each time. Seeing that the enemy was stronger than he thought and it would not be possible to fight them without a special weapon, he retreated in order to consecrate his divine club first. The secret was again known to the all-seeing eyes of Bhibek, who told Barata that if Vaiyatarn was allowed to finish his ceremony, he could no longer be killed, and his club will become so deadly that everybody will soon die without a fight. The club will have the power of causing death when pointed at anybody. Barata then sent Nilpat and Asuraphad to disturb and destroy the coremony. The two went down to the underworld where Vaiyatarn performed his ceremony to consecrate his club. He was disturbed and could not perform the ceremony at all, and had to come up from the underworld. Nilpat then went ahead of him waiting for him on the way transforming himself into an old giant deserting from the army. Vaiyatarn met him and enquired why he sat there looking so tired and sad. Nilpat in disguise told him that he came from Lanka. He was recruited and forced to come out and fight for Barata. He had therefore run away. Vaiyatarn was very pleased and took him into his service. On the way Nilpat seized the opportunity of attacking Vaiyatarn, taking away his club. Asuraphad who followed up, joined him, and both put an end to Vaiyatarn's life.

Chakrawat had to come out and fight alone for the third time. His chariot was broken to bits by the arrows of Barata and he himself was thrown to the ground badly hurt as twice before. There was no more chance for him at all left to win the war. However because of his great pride he came out in spite of his disheartened courage to fight again, never to return from the battle-field. He fell that same day, which was his last battle.

Barata moved into the town, pacified the giant's kingdom and marched back to Ayudhaya. Bhibek was sent back to rule Lanka as usual, after he was blamed for an oversight in trusting an enemy's son in spite of the fact that he possessed a divine knowledge of seeing everything even in advance.

Quarrel between Rama and Sita.

One day Rama went out on a pleasure trip into the forest. Sita was staying at home with all the maid-servants. There was a ghost of a giantess, called Adula, a far relative of Ravana, haunting in the ground underneath Ayudhaya. She wanted to take revenge on Sita for having brought ruin to Ravana and the people of Lanka. She disguised herself as a hand-maid mixing up with Sita's girl attendants. She approached Sita and pretended as though she was interested to know how this fierceful Ravana look in appearance as she had never seen him and asked Sita to draw a picture for her to look at. Sita drew the picture of Ravana on a slate and showed it to her. Suddenly Rama came back. The spirit Adula also disappeared. Sita was frightened. She tried to blot out the picture from the slate but she could not make it disappear again since Adula's spirit was in it and animated it. She therefore hid Ravana's picture under Rama's bed. This was found out by Rama, and thinking that Sita was unfaithful because she was still thinking of Ravana, he ordered Lakshaman to take her away and have her executed.

Banishment of Sita and birth of Mongkut and Lob, her sons.

Lakshaman took her into the forest, allowed her to go away on her own, and took the heart of a stag which he saw dead on the way, and showed it to Rama instead of Sita's own heart.

Sita went on in the forest and met a hermit called Vajmarika, who adopted her. Sita was already conceived before she left the palace and very soon she gave birth to a son. She left her baby son to the hermit every day when she went out to find food.

One day she met a she-monkey with her two newborn babies, one in front and one behind. She blamed the monkey for being unwise in bringing the babies out exposed to the danger of the elements. The she-monkey retorted that it was rather Sita who was stupid to have left a baby with a hermit, who closed his eyes and muttered prayers all the time. How would he know what could have happened to the child? As for her she has the children with her all the time and is quite sure that they are always there.

Realising the monkey's words of wisdom, Sita was quite perturbed, hurried back and took the baby out to wash at the river, unnoticed by the hermit. When the hermit opened his eyes, he thought that the child was lost. He was quite frightened and made a fire ceremony in order to create another child exactly like Sita's own son. Just at this time Sita came back with the baby and the hermit was quite relieved, blaming her for taking away the child without telling him. Sita begged of him to continue with the cermony so that the other child would be a company to her son. The two children grew up together, one was called Mongkut and the other Lob.

The hermit taught the two children in every way possible and made ceremonies to the gods in order to obtain powerful weapons for them.

Hanuman sent to arrest Mongkut and Lob, and Mongkut's imprisonment

One day Mongkut and Lob went into the forest and tested their art of shooting. The noises were formidable. Everything was destroyed by their shots. The noises thundered through the air until they reached the ears of Rama. He wondered what it was and sent out a royal horse with a letter saying that whoever they were if they were not enemy they should come and make submission. Hanuman was asked to follow the horse closely behind in order to find out what happened. Mongkut and Lob saw the horse, read the message in the letter, took no heed of it but just caught the horse and rode about with it on its back. Hanuman tried to catch the two children, but they beat him unconscious to the ground. They then tied him up, putting an enchantment on him saying that nobody would be able to untie him except Hanuman's own lawful master. Hanuman woke up and could not get it untied, so he had to go back and ask Rama to untie it. Barata and Satru were now sent to get the children. After long fights, Mongkut was caught and brought back to Rama, but Lob escaped. Rama was very angry and had Mongkut strongly cerated and exposed around the city before execution. Lob went back to the mother. Sita gave her the powerful ring from her finger. It had the property of breaking up fetters and incarcerations. Lob then went back to the town looking for a way how to get in and save his brother, but could not get in. A beautiful woman called Rampa, sent by Indra to help him, came to see Lob and volunteered to take a jug of water to Mongkut so that he could quench his thirst. Secretly Lob put the ring into the jug. Rampa then went to the guards, asking for permission to give water to Mongkut. This was easily granted because of her charms. The guards instead courted with her and let her go in easily. Mongkut found his mother's ring. He put it on At once all the incarcerations broke off, and he quickly fled to join his brother.

Rama went out to fight Mongkut and Lob, and discovered that they were his sons

Rama was very angry when he knew of Mongkut's escape. He came with an army in order to catch both the children himself. Mongkut and Lob waited for him on the way, knowing full well that they would be followed up. Father and sons fought with each other. By the powers of the gods both sides could not destroy each other. Rama was surprised and asked who they were. They said after much hesitation, that they were sons of Sita, brought up by a hermit. As to father they had none. Rama was quite struck by the fact and turned to Lakshaman who confessed that he had let go Sita and had not killed her. However Rama was very pleased to find his sons and tried to approach and embrace them, but they would not allow him to do so and escaped to Sita's hut, where they told her what happened. Father wanted to come and fetch them back. Sita exclaimed: What? After what he had done to Mother and again tried to kill the sons! Never in her eyes could reconciliation be possible. Rama followed up and arrived. He was now outside and could overhear their conversation. He now realized that he had done her the greatest wrong. He tried to ask the hermit to mediate between them. Sita was adamant. The hermit took the children away and allowed Rama to go into the hut to intercede for himself. Sita was unflexible. Then Rama tried another way to induce her gradually and indirectly to Ayudhaya. He asked for the two children. Again she said these were not his children. Look at them.

Their faces were not a bit like him. They were more like Ravana. The sons were born of a prostitute therefore not worthy of him. In a moment of forgetful wrath he might again kill the children.

Sita refused to be reconciliated

Impossible for Rama to say anything, she would not give in. Then Rama said since he had nothing more his life was worthless for him, so he was going to commit suicide. It was only then she permitted Rama to take away the children but not herself. She would stay on in the forest as befit a woman devoid of trusts. So she told the two children to go with Rama. Thus Rama went back to town only with the two children.

The two children were not happy with the father. They thought of mother. Therefore encouraged by father they went to ask mother to return. Sita was relentless. Rama did not know what to do. He then made a pretence that he was dead, and instructions were given for a funeral pyre to be made in order to cremate him. He sent his two sons on a pleasure trip into the forest and then sent Hanuman to inform Sita. All the court's women were told to mourn and to weep, so that Sita would not notice anything wrong.

Sita came to pay her last respects to the body o Rama. Rama came out of his hiding when she cried unti she lost her consciousness. When she woke up to fin herself in the arms of Rama, she was very angry to b deceived. She fled. Rama and his assistants surrounde her on all sides. She then asked for the help of the god and went down the earth to the underground kingdo of the naga serpents, where she was well received b their king, Phya Virun–Nagaraj.

Rama consulted Bhibek what he should do, Bhibek told him that he was living under an unlucky sta there was nothing else he could do during the next twelv months except to go away from his kingdom temporaril After twelve months everything will find an easy and happy solution. Rama then went away into the forests wit Lakshaman and Hanuman. He was later joined by Sugriv and his soldiers. They came across more wicked giants i the forests but the latter were all killed. One was a gian with the body of a bird, called Vayupak, residing at Vichian Town near to Universe Hills. He flew down an took Rama and Lakshaman away with him into the ai He was overtaken and killed by Hanuman and Sugriva

Shiva reconciliated Rama and Sita

The God Indra was very much worried with th quarrel between Rama and Sita. He therefore went to i form Shiva. The latter sent for Sita. At the same time Rama and his brothers came to see Shiva. The latter tried to reconcile them, asking Rama why should he have the least suspicion of Sita, when before reincarnating on earth, he gave the blessing to Sita that she would be untouchable and that the heat from her body will be so great that nobody could really approach her so that she would always be pure and immaculate. Rama confessed that he was wrong. In a moment of forgetfulness and blinded by jealous passions he was influenced to believe in what the giantess Adula was doing in order to destroy their happiness. Shiva then turned to Sita saying that he had sent them down in order to restore and keep peace in the world from the race of the wicked giants, why should they now quarrel endlessly. How can the world be happy when she, as mother of the world, is at variance with the restorer of the world's peace? Shiva ordered and begged that they be reconciled and go back together. After this Sita dared not disobey the Creator and allowed herself to be led away by Rama back to Ayudhaya.

There was a giant called Kontarn, ruling over Dissririn City. He had a son called Virunpat. Both of them were very fierce and wicked. They vexed and harassed the race of hermits, because they said that the latter fomented trouble by educating the human race to be revolting against them. One day they marched an army to Kaiyaket's kingdom, attacked and seized the frontier towns, then they came to the capital and laid siege to this city. King Kaiyaket sent a speedy message to Rama, but before help could arrive, Kontarn had already seized the town. King Kaiyaket, being an old man, fled into the forest and took refuge with a hermit. During that time the whole town was ravaged, all women and palace maids were seized to satiate the lusts of the two giants. When Rama heard of this he sent an army commanded by Mongkut and Lob, accompanied by Barata and Satru. Mongkut and Lob at last killed Kontarn, Virunpat and all their hoods of giants, and restored peace to the town. They found King Kaiyaket at a hermitage and brought him back. Rama was very pleased to hear of his sons' victory. All enemy was destroyed. Peace and unity reigned once more in Ayudhaya. In order to console King Kaiyaket in his old age, Rama sent Barata and Satru to live with him.

THAI RAMAYANA

CHALERMNIT